



TO
All sound *Members*
of *that* bodie, whereof
her sacred *Maiestie* is su-
preame head, *Happinesse*
Externall, Inter-
nall, *Eternall*.

If we consi-
der how much
this admirably-
beautifull *frame*
of the *world*, the
earth beeing adorned with
sweete smelling *hearbes*, fruit-
bearing *trees*, infinite varietie of
beasts after their kinde, the *Sea*

A 3 reple-

To the Reader.

replenished with *Whales* and *Fishes*, after their kinde, the ayer garnished with feathered foules after their kind, the *heaven* beautified with the *sunne* for the day, the *Moone* for the night, the bright-shining *starres*, and all the *hostes* thereof, excelleth that formelesse vastnesse of the Poets *Chaos*, whereof saith the Scripture, *The earth was without forme and voide, and darknesse upon the face of the deep*, then may we partly conceiue how much a *Monarchie*, which is amongst gouernements as the *Sunne* among the *stars* (*Οὐκ ἀγαθὸν πολυκοίρανιν, εἰς κοίρανος ἕστω, εἰς βασιλεὺς*, Not good is the rule of many, Let there be one Lord, one King) where vnder one *Cesar* the *Nobilitie*, the *Cleargie*, the *Communnaltie*

Homer Iliad.
β.

To the Reader.

naltie is prudently, iustly, happily governed, excelleth a brutish *Anarchie*, so hatefull to *Moses* soule, that his death beeing by the Lord foretolde him, not mentioning one worde of his death, hee presently brake out into a most *patheticall* praier for a *Gouvernour*, *That the Congregation of the Lord might not be as sheepe which haue not a shepheard.* The God of all *glory* (*glorified*, therefore bee his glorious *name*) of his great grace and mercy keeping vs from the *one*, hath so blessed vs with the *other*, as both *neighbour*, and *remote Nations* crie out.

Num. 27. 16,
17.

O fortunatos nimium bona si suanorint anglos.

Happy are the people that be in such a case. That which a- Psal. 144. 15.

To the Reader.

broad so many doe admire, shall
not euery one at home desire to
preserue? Could he, who was ta-
ken vp into *Paradise*, and heard
2. Cor. 8. words which cannot be spoken,
12. which are not possible for man
to vtter, bee himselfe deceiued?
Rom. 9. 3. would hee who was readie to
giue his life, his life? yea his
soule, for the good of others, de-
ceiue others, when he said, If
one member suffer, all suffer with
1. Cor. 12. it, If one member bee had in ho-
26. nour, all the members reioyce with
it? Are not we members of the
same bodie, of the same bodie poli-
tique, and temporall, there being
to vs all one Queene: members
of the same bodie ecclesiastique
and spirituall, there being one bo-
die, one spirit, one hope, one Lord,
one faith, one Baptisme, one God
and

To the Reader.

and Father of all, which is above Ephc. 4. 4. 6
all, and through all, and in you all?
Who is there of you, of whom
I am not to hope the best? Yet
can I speake onely for mine
own heart, for mine owne soule.
Such liuely feeling hath my soul
had of those bonds wherewith
as Country-men, wherewith as
Christians wee bee combined,
that I could not but desire: desi-
ring, endeauour: endeauouring,
effect somewhat for the com-
mon good. If sweete Isocrates ac- In Arcop.
counted that not reuenewes and
riches, not lawes and ordinaunces,
but good nurture of youth make a
Citie quiet and happy: If profound Pol. 5. 6.
Aristotle affirmed that in vaine
doe men make lawes, if youth be
not brought up in good manners: If
diuine Plato auerred that small
need

To the Reader.

De repub. li. 4 need had his Common-wealth of lawes, by reason of the good discipline wherein his Citizens had bin nourished: If Salomon (who in respect of the others is as a Carbuncle amongst the meanest gemmes) hath deliuered, Teach
Prou. 22, 6. a childe in the trade of his way, and when hee is olde he shall not depart from it: What (especially if ye looke either vpon the proanesse of some to bee seduced, or vpon the malice of some mal-contents seeking to seduce, or vpon some who frō beyond the seas as Sathan from beyond the wildernes raise vp windes to beat our houses vpon our heads) what I say more conuenient, what more expedient, what more necessary then some instruction for our youth in their durie to our Caesar? An Instruction

To the Reader.

struction; least *England* take vp
that *complaint* of the Prophet,
My people are destroyed for lacke *Hosea. 4. 6.*
of knowledge, a *plaine instruction*,
least our *youth* doe not conceiue
it, a *briefe instruction* (intending
hereafter for riper heads in ano-
ther tongue more amplie to
handle the like argument) least
few should read it. But to whom
then shall I tender and present
it? May I to *you* most honorable
Councillors? who am I that kno-
wing your *Lordships* as *Gedaliah* *2. King. 25. 24*
did not alone *himselfe* serue, but
also incite *others* to serue his
King, not onely *obey*, but most
principally draw *others* to *obedi-*
ence to our *Cesar*; should inter-
rupt your *grave consultations*
with so *sleight a Schedule*? yet
haue many of your *Honours*
most

To the Reader.

most honorablie commended
the good end of it. Most and
Right Reuerend Fathers of the
Church, to whom God hath gi-
uen his *Vrim* and his *Thummim*,
may I present it to you? I am
peccatorum maximus, *Apostolo-*
rum minimus, I knowe yee put
them in remembraunce, that
they bee subiect to the *principali-*
ties and powers, and that they bee
obedient. Most graue *Iudges* and
Magistrates may I present it to
you? The Right Honourable,
who is among you as a *Diamond*
set in *Gould*, hath in regarde of
the intent, giuen it his double
approbation. You all knowing
that lawe of the *Israelites* Com-

Deut. 17. 12, mon-wealth, *That man that will*

13. *doe presumptuously, and will not
hearken unto the Priest (that standeth*

deeth

To the Reader.

deth before the Lorde thy God to
minister there)or vnto the Iudge;
that man shall die: and thou shalt
take away euill from Israel: So all
the people shall heare and feare, and
do no more presumptuously: Doe
know what regard is to bee had
of Caesar being the Priests, and
Iudges Soueraigne. Tutors and
instructors of our youth, dressors
of the plants of England, shall I
tender it you, you beeing ac-
counted most necessarie members
of euery weale-publike? In no-
thing more then this can you
shew your loue to your country,
nor discharge your dueties to
your Soueraigne. Maisters of fa-
milies, and keepers of seruants,
shall I tender it to you? May I say
in this respect, yee Maisters, doe
that vnto your seruants which is

Col. 4.1.

iaft

To the Reader.

iust and equall? Is it said for food and rayment only, or for ciuil and Christian education also, That he that prouideth not for his owne, and namely for them of his household, be denieth the faith, and is worse than an infidell? Is not God highly displeased with you for not instructing your households, who was so highly pleased with Abraham (if yee bee Abrahams children ye will doe the workes of Abraham) for instructing of his household? Assure your selues, he who vpon the Israelites according to the flesh imposed such a respect of their enemies beasts, imposeth vpon the Israelites according to fayth a farre greater regarde of their owne seruants: those breath an unreasonable & mortall life, these haue

1.Tim. 5.8.

Iohn. 8. 39.

Gen. 18. 17,

18, 19.

Exod. 23. 4, 5.

To the Reader.

a reasonable and an immortall
soule: heires they be with you of
the same saluation.

Fathers, shall I tender it to
you? You remember who en-
ioined you To teach your sonnes,
and your sonnes-sonnes: you re-
member who sayde, These words
which I commaund thee this day,
shalbe in thine heart: And thou shalt
rehearse them continuallie vnto
thy children, and shalt talke of them
when thou tariest in thine house, &
as thou walkest by the way, and
when thou liest downe, and when
thou risest vp. And thou shalt (not
onely for thy remembraunce)
binde them vpon thine hand, and
betweene thine eyes, (but for thy
children and seruants) write
them vpon the postes of thine
house, and vpon thy Gates. Those
wordes

Deut. 4.9.

Deut. 6.6, 7, 8,
9.

To the Reader.

Ezed. 20. 12.

wordes of God teach vs our *dutie* to God; our *dutie* to our *neighbours*, amongst our *neighbours*, first to our *superiours*, amongst our *superiours*, chiefly to our *Cæsar*, because *Cæsar* is the father of the *Countrey*, the *nourishing* mother of the *Church*: Hence *Salomon*, hence *Peter*, hence *Paule*, hence *Christ* drew that which they haue taught vs for our *duties* to our *Princes*. As you loue your *selues*, as you loue your *children*, omit not *this*. Omit not *this* if you loue your *children*, for the same *Adoniah*, whom *David* because hee was his *darling* would not reprove and correct with the *rodde*, (I holde reprove and correction to be either parts or appurtenances of instruction) the same *Adoniah*, because
he

1. King 1. 6.

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To the Reader.

he prooued a *Traitour*, did *Salomon*, though hee were his brother, execute with the sword. Omit it not, if you loue your selues, for, O how heauie was the *Iudgement* that fell vppon the head of *Eli*, for omitting this *dutie*? for omitting this *dutie* vpon *Eli*, olde *Eli*, *Eli* the *high Priest*, *Eli* who had iudged *Israel* fortie yeares, *Eli* who herein had done somewhat, O howe heauie I say was the *Iudgement* that for omitting this *dutie* fell vppon his heade, when in one day, *Israel* fled before the *Philistines*, there was a greate slaughter among the people, his two *Sonnes* were both slaine, the *Arke* of *GOD* was taken, *himselfe* fell backward and brake his neck, that he died! Better then that this should befall,

1 King. 2. 25.

1. Sam. 2. 23,
24, 25.

1. Sam. 4. 17,
18.

To the Reader.

fall, were it that the *Romane law* were receiued into *England*, whereby it was enacted, that, for the first *offence*, the *childe* shoulde bee *admonished*, for the *second*, hee should bee *chastized*, for the *third* he should bee *hanged*, and the *father* banished. Mothers, whome *nature*, or rather the *GOD* of nature, hath made most kinde to your *children*, let not your too great *kindnesse* to them, bee too great *hurt* to them, and too great *hurt* to you. The wisest *sonne* that by course of *nature* euer anie *mother* had, hath left this lesson for all mothers for euer, A *childe* set at *libertie* shameth his *mother*. Though I tell you not *cyther* of that too *wantonlie* brought-up *sonne*, who beeing
led

To the Reader.

ledde to execution, by the clamour of his *tongue*, and sharpnesse of his *teeth*, tooke iresfull reuenge of his owne *mother*: or of that *mother*, who to maintaine her two *sonnes* in *drinking* and *gaming*, defrauded her *husband* in his *life*, soone after his *death* with her owne eyes behelde them both (robbing, following vpon rioting) *openly executed*; the *one* with the *sword*, the *other* with the *rope*. Yet giue mee leaue to tell *you*, that if *Arelia* taught her sonne *Philosophie*: if *Cornelia* taught her sonnes the *Latine eloquence*: if *Zenobia* taught her sonnes the *Greeke*, *Latin*, and *Egyptian* tongues: if *Bethsaba* taught her sonne a *prophecie*: you are to see that your *children* learne, both

Provi 31, 28.

To the Reader.

those principles of religion already published, that they may give to God those things that are Gods, and this institution of a Subject, that they may according to the wil of God, expressed in the worde of God, Give unto Caesar the things which are Caesars: So shall you, so shall they please both God and Caesar. Children, and all sortes of youth, Remember

- Preach. 12, 1. your Creator in the dayes of your youth: and in the dayes of your youth as carefully learne to honour those that are set ouer you by God, as you desire earnestly that a long life, should be giuen you of God. Last of all, I say to all, If
- Exod. 20. 12. there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie, fulfill my ioy: As wee
are
- Phil. 2. 1, 2.

To the Reader.

are become a *happy nation* by the
government of our *Cæsar*, so let us
and ours performe all *dutifull al-*
legiance to our *Cæsar*, and pray,
and pray *feruently*, and pray
continually, that her
daies upon earth may
be as the *dayes*
of *heauen*.

Baruch. i. 11.

Yours in the L.

if you be *Cæsars* in the L.

E. N^{isbet}.

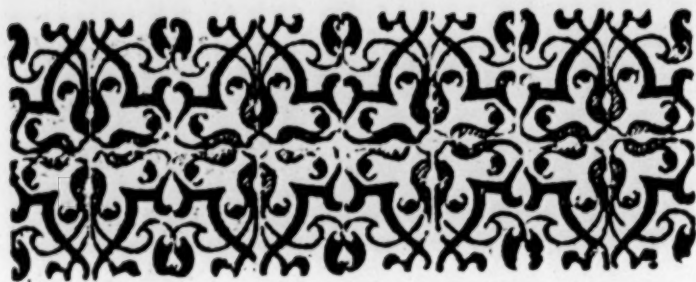


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CAESARS DIALOGVE,

OR,

a familiar communication,
conteyning the first institution
of a Subiect, in allegiance to
his Soueraigne.

Father.
Sonne.



Y sonne, at thy birth
I receyued thee
as a guift of the
Lord, since thy
birth, I made thee
a chiefe obiect of
my care, it is thy part hereafter to
become while I live, the staffe of

Eccles 30. 4.
2 Sam. 18, 18.

Prou. 31. 2.

The Fathers
care.

The sonnes
acknowledg-
ment.

mine age, and when I am dead, to
bee so like mee (whereof I more
esteeme then of the pillar of Abso-
lon) that I shall not seeme to bee
dead. But O my Sonne, but O the
sonne of my loynes, but O the sonne
of my desires, how wretched I, how
wicked thou, if by disloyaltie thou
euer changest the gift of God into a
Iudgement vppon my head, If thou
turnest the cares of my head into
thornes to my heart, If thou bringest
my gray head with sorrow vnto
the graue, If thou dishonourest
my name, attainest my bloud, and
ouerthrowest my house?

Sonne. Deare Father, vnworthie
were I of life, if I should so
highly offend him, who (next
to God) gaue me life, & whom
God himselfe hath commaun-
ded me to honour.

Father. Then, swæte sonne, im-
print now in thy heart, and ex-
presse euer in thy life, that short
charge of our sweetest Saviour,
Giue

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Cæsar

Giue vnto Cæsar the thinges which
 are Cæsars, and giue vnto God those
 thinges which are Gods. Of giuing
 vnto God the thinges that are
 Gods (the performace of which
 dutie is euer to be preferred before
 the safetie of thy life) thou vsual-
 ly hearest both of thy maister, from
 whome as Xenocrates Disciples
 of riotous and dissolute, became mo-
 dest and temperate, I expect thou
 shouldest dayly returne, not ones-
 ly better lettered in thy Booke, but
 also moze reformed in thy life, and
 also of our ambassadours for Christ, 2. Cor. 5, 10.
 aswell in their Catechisings, as
 in their Sermons. Nowe there-
 fore as my other affaires will giue
 me leaue, I will somewhat instruct
 thee of giuing vnto Cæsar, y things
 which are Cæsars.

Math. 22, 21.

2. Cor. 5, 10.

Sonne. Because as the Kinges of
 Egypt, were alwaies called *Pha-
 raos*, so, I thinke, the Romane
 Emperours were euer called
Cæsars, and the Romane Em-
 perours

Who is vnder-
stood by the
name of
Cesar.

perours were most high, and mightie Princes, I take it, that by the name of *Cesar*, you vnderstand our high, gracious, and imperiall Soueraigne.

Father. Our Soueraigne indeed, my sonne, doe I vnderstand, who, neither as the Rhagusians to the Turke, paying pencion to any, nor as Bologna from the Pope, expecting protection from any, nor as the Knightes of Malta of the Castilian, holding in fee and fealty of any, nor as the Dukes of Venice to the Colledges of seauen and tenne, and to the Signorie of Gentlemen (God and her owne conscience excepted) being countable to any, but being so absolute a Soueraigne, and so Soueraigne an Empresse, truely meriteth the due title of *Cesar*.

Sonne. Since I haue heard there haue beene some in *Germanie*, but I hope there bee none in *England*, who gather out of the

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Cæsars Dialogue. 5

the Scripture (but I thinke Spider-like, they gather poyson where the Bee wold gather honny) that we are not to be subiect to the authoritie of men: I pray you shew me since the son of God hath sayd, that *no man* Mat. 6, 24.
can serue two masters, how I can serue both God and *Cæsar*?

Father. My sonne, as the souldiour may at one time, in the same seruice fulfill his duetie, both to the Captaine of his band, and the Generall of the field, (the one of them being not diuided from the other, but deputed by the other) so the subiect may in his whole life serue his Cæsar, and the King of Kings, because Cæsar hath not (though the Poet sung so) commaund diuided with God: but (for the Scriptures teach so) deputed of God. And therefore my sonne, since as among the *Israelites*, Corah, Dathan, & Abiram, told Moses & Aaron, that Num. 16. 3.
they tooke too much vpon the, seeing
all

6 Cæsars Dialogue.

- all the Congregation is holy, euerie one of them, and the Lord is among them: **So there bee amonge Christians, which as Saint Iude saith, Despise gouernement, and speake euill of them that are in authoritie, as Saint Peter saith, Are presumptuous, & stand in their owne conceite, and feare not to speake euill of them that are in dignitie, as saint Paule saith, Be Traitors, heady, high minded; seeing thou knowest these things befoze, Beware least thou also be plucked away with the errour of the wicked. Call to minde the charge of the Apostle of the Circumcision, Submit your selues to all maner of ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the superiour, or vnto the gouernours, as those that are sent of him. Call to minde the Doctor of the Gentiles, both his Decree, and his Memento. His Decree, let euery soule be subiect to the higher powers; his Memento, put them in minde**
- Iude. 8.
2. Pet. 2. 10.
2. Tim. 3, 4.
2. Pet. 3, 17.
- 1 Pet. 2. 13, 14
- Rom. 13, 1.

Cæsars D
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minde that they be subiect to the higher powers, and that they bee obedient. Call to minde (whereof I gaue thee a former charge) that thise recounted precept of the king of Kings, and Lord of Lords: Giue vnto Cæsar the things which are Cæsars. And God giue thee such grace as thou mayst hearken to the charge, obey the decree, remember the *memento*, and fulfill the precept. From the which that thou mayest neuer slide, either by the corruption of thy owne heart, or the perswasion of men, or the suggestion of the Diuell, I will onely (since the wisest either of Kinges or men affirmeth that a three-folde Cable is not easily broken) shew thee a foure-fold Cable, which may euer hold thy whole heart, and soule in all allegiance to thy Soueraigne.

Titus. 3. 1.

Mat. 22. 21.

Mark. 12. 17.

Luke. 20. 25.

Preach. 4. 12.

The

The foure *Cables* which binde the hearts of Subiects in Allegiance to their Soueraigne.

Rom. 13. 1, 2,
3, 4.

- 1 *The founder and confirmer of Cæsar.*
- 2 *The haynousnesse of the Crime of disloyaltie to Cæsar.*
- 3 *The punishments of disloyaltie to Cæsar.*
- 4 *The rewardes of loyaltie to Cæsar.*

The first *Cable* of Allegiance, is *Cæsars* founder.

Sonne. Who I pray you, is founder and confirmer of *Cæsar*?

The first Cable.

Effectual motives vnto allegiance, be the attributes of God, and his benefites to vs.

Father. Neither any wicked spirite, nor mortall man, nor heauenly Angell, but God himselfe, God himselfe is the founder and confirmer of Cæsar. In Cæsars founder consider the Attributes of him, and his benefites to vs: Among the Attributes of him, consider his knowledge infallible, his prouidence,

dence inexplicable, his iudgements
 inenitable, his decree immutable, **Attributes of**
 his wrath terrible, his loue un- **God.**
 speakeable, his mercie desirable. **1. Infallible**
 His knowledge infallible, there **knowledge.**
 is not any creature which is not ma- **Heb. 4, 13.**
 nifest in his sight, all thinges are
 naked, and open vnto his eyes. O
 the deepenesse of the riches both of
 the wisdom and knowledge of God! **Rom. 11, 33.**
 His pzouidence inexplicable, Hee **2 Inexplicable**
 reacheth from one end to another **prouidence.**
 mightily, and ordereth all thinges **Wisd. 8, 1.**
 comely. His iudgements inenita-
 ble, None can deliuer me out of thy **3. Ineuitable**
 hand. Whether shall I go from thy **iudgements.**
 spirit, or whither shall I flie from thy **Iob. 10, 7.**
 presence? If I ascend into heauen, **psal. 139, 6, 7.**
 thou art there, if I lye dowe in hell, **8, 9,**
 thou art there, let me take the wings
 of the morning, and dwell in the vt-
 termost partes of the sea, yet thither
 shall thine hand leade mee, and thy
 right hand hold me. His decreë im-
 mutable, With him is no variable-
 nesse, neither shadowing by turning.
 God

4 Immutable
 decree.

James 1, 17.

- Num. 23. 19.** God is not as man that he should lie, nor as the Sonne of man that hee should repent: hath he said, and shall he not doe it? And hath hee spoken and shall he not accomplish it? **His wrath terrible,** The wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnes of men, which with-hold the truth in vnrighteousnesse. **His loue vnspcakable,** Herein is loue, not that wee loued God, but that hee loued vs, and sent his sonne to be a reconciliation for our sinnes. **His mercie desirable,** Hee is gracious and mercifull, slowe to anger, and of great kindness. **His benefites to vs,** God himselfe chose vs before the foundation of the world, that wee should be holy: **When we were nothing,** Created vs in his own Image: **When we were worse then nothing,** So loued vs, that hee gaue his onely begotten sonne, that so many as beleeue in him, should not perish, but haue euerlasting life: **In this world,** externally,
- 5. Terrible wrath.**
Rom. 1. 18.
- 6. Vnspeakable loue.**
1. Iohn. 4. 10.
- 7. Desirable mercie.**
Ioel. 2. 13.
His benefites.
- 1. Election.**
Ephes. 1. 4.
- 2 Creation.**
Gen. 1. 27.
- 3. Redemption.**
Iohn. 3, 16.

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externally, hath for our sakes sent forth the Angels to Minister, internally, hath giuen vs the spirite of adoption, whereby wee crie *Abba Father*, the same spirit beareth witnesse with our spirit, that wee are the children of God: **against the world to come**, hath prepared for vs the things which eie hath not seen, neither eare hath heard, neither came into the heart of man.

4 Preseruatiō:
Heb. 1. 14.

5. Sanctification.
Rom. 8, 15, 16

6 Glorificatiō.
1. Cor. 2. 9.

Sonne. Being bound by so many bonds to the seruice of God, I shoulde euer most willingly serue *Cæsar*, if it would please you to shewe some prooffe that *Cæsar* is enthroned by God.

Assurance that
God enthroneth
Cæsar, a
great motiue
to allegiance.

Father. **Prooffe of that doth the scripture shew, both by plaine testimonies, and euident arguments: By plaine testimonies, and that both affirmatiuely, and negatiuely: affirmatiuely, So sayth the Wise man, Giue eare ye that rule the multitudes, and glorie in the multitude of the people, for the rule is giuen you of**

Double proff
that God enthroned
Cæsar.

1. Plaine testimonies.

And those be
affirmatiue.

Wisd. 6. 2, 3.

Prou. 8. 15.

Dan. 2, 25.

Rom. 13. 1.

Or negative.

Mat. 10. 29.

Iohn. 19. 11.

Rom. 13. 1.

the Lord, and power by the most high: **Uncreated wisdome**, By me Kings raigne, and Princes decree iustice: **The Prophet**, Hee taketh away Kings, he setteth vp Kings: **The Apostle**, The powers that be, are ordained of God. Negatiuely, **So Christ to his Disciples**, Not a sparrow falleth to the ground without your father. **So Christ to Pilate**, Thou couldest haue no power at all against mee, except it were giuen thee from aboute. **So Saint Paule**, There is no power but of God,

Sonne. These euident testimonies bee sufficient proofes: but yet what I beseech you bee the other arguments?

Euident arguments

1 His spirit altering their hearts.

1 Sam. 10. 9.

1. Sam. 16. 19.

2. His eyes securing their thrones.

Iob. 36. 7.

Father. **His spirit altering their heartes**, **So**ne after Saul was anointed King, god gaue him another heart: **From the day that Samuel anointed Dauid**, The spirit of the Lord came vpon *Dauid*. **His eyes securing their thrones**, His eies are with Kings in the throne, where he placeth

placeth the
created,

Their e
me, They

pling them
The title

hem to him
euer and

The ric
mouth glue

my creature
the Creator

lyth I haue
direction of

and handes
the will of

the decre
of the King

God.

Sonne. N
light,

of Go
Prince

great a
of God
from v

placeth them for euer, thus they are exalted,

Their end being to doe him seruice, They are Gods Ministers applying themselues for the same thing.

The title that hee taketh from them to himselfe, The Lord is King for euer and euer.

The title hee with his owne mouth giueth to them, *Ego dixi*, not any creature in heauen or earth, but the Creator of heauen and earth, he sayth I haue sayd, ye are Gods. His direction of their hearts, tongues, and handes. In the Kings heart is the will of God, in the kings mouth is the decree of God, in the signing of the Kings hand, the iudgement of God.

Sonne. More cleare is it then the light, that all good Princes are of God, but since euerie euill Prince is so great an euill, so great a plague, how can he be of God, who is the onely spring from whence al goodnes flow?

3. Their end.

Rom. 13. 6.

4. The title hee taketh of the to himselfe.

Mal. 10. 16.

5. The title hee giueth them with his owne mouth.

Psal. 82, 6.

6. His direction of their hearts, tongues, and handes.

Prou. 27. 7.

Prou. 16. 10.

2. Chro. 19, 9.

Obiection.

Euill

Of *Crime*
& *Paine.*

Euill of crime
is not of God.

He doth not
need it

Gen. 17. 1.

Hee forbid-
deth it.

1. Iohn. 3. 4.

He licenceth
no man to do
it.

Ecclus. 15. 20.

He hateth all
that comit it.

Pfal. 5. 5.

He accurseth it

Deut. 28. 15.

He seuerely
punisheth it.

In the impeni-
tent hee eter-
nally cōdem-
neth it.

Math. 25. 41.

The euill of
pain is of God

Esay. 45. 7.

Amos. 3. 6.

Father. There is an euill of crime,
and an euill of paine, the euill of
crime is sinne, the euill of paine is
the punishment of sinne. The euil
of crime is not of God. God being
all sufficient, doth not neede it. It is
the transgression of the Lawe, there-
fore he doth forbid it: he comman-
deth no man to doe it, neither gaue
hee any man a licence for it; hee ha-
teth all them that commit it: he ac-
curseth it: hee (I call to witnesse
Adam thrust out of Paradise, the
old world drowned with the flood,
Sodom and Gomor flaming with
fire, the Sonne of God for the sinnes
of men, giuing vp his Ghost vpon
the Crosse) seuerely punisheth it:
In the impenitent he eternally con-
demneth it.

The euill of Paine is the punish-
ment of sinne, and this is thowne
from the Throne of God vpon the
heads of wicked men. I, saith the
Lord, forme the light, and create
darknesse, I make peace and create
euill:

euill: the
Shall there
the Lord ha
sing comm
of Gods na
from the le
sometime
with an euil
King in min
hypocrite to
the people:
people hee
all, Israe
God, Go
and Dauids
the people:
exple he ch
transgression
any Prince
Prince an
the p
wicked
and you
euill
him, thoug
the Mini

euill : the Prophet of the Lorde,
 Shall there bee euill in a Citie, and
 the Lord hath not done it? As a good
 King commeth from the right hand
 of Gods mercie, so an euill King
 from the left hand of Gods Iustice.
 Sometimes for our sinnes hee gi-
 ueth an euill Kinge, I gaue thee a
 King in mine anger: He maketh the
 hypocrite to raigne for the sinnes of
 the people: For the sinnes of the
 people hee suffereth a good King to
 fall, Israel hauing sinned against
 God, God suffered Sathan to put
 into *Dauids* heart the numbring of
 the people: for the sinnes of the
 people he changeth Kings, For the
 transgression of the Lande there are
 many Princes thereof: For the sins
 of Prince and people, God punish-
 eth the Prince and people: If yee
 doe wickedly yee shall perish, both
 yee and your King: If thou beeſt e-
 uill, euill shall come to thee from
 him, though hee bee good: for hee
 is the Minister of God, to take

A good King
 cometh from
 the right hand
 of gods mercy
 An euill king
 from the left
 hand of Gods
 Iustice.

Hosea. 13. 11.
 For the sinnes
 of the people,
 hee suffereth
 1. the hypo-
 crite to raign.
 Iob. 34. 30.

2. A good
 King to fall.
 2. Sam. 24. 1.

1. Chron. 21. 1
 3 Changeth
 Kinges.

Prou. 28. 2.

4. Punisheth
 Prince and
 people.

5 Bringeth e-
 uill from the
 good Prince
 vpon the euill
 Subiect.

Rom 13. 4.
Titles of euill
Princes shew
them to be in-
struments of
Gods iustice.
Rod of his
wrath.
Esay, 10. 5.
seruant.
Jerem 27. 6.
annoynted.
Esay. 45, 1.
Flagellum
Dei.
Ira Dei.

1. Pet. 2. 18.

1. Tim. 2. 1. 2.

John 14. 15.

vengeance on him that doth cuill.
Since therfore euerie Prince both
good and bad is of God (therefore
calleth hee Ashur the Rodde of his
wrath, and the staffe in their hands
his indignation : therefore calleth
he Nabuchodonozor king of Babel,
his seruant : therefore calleth hee
Cyrus his Annoynted : therefore, I
take it, did Attila call himself Gods
scourge, and Themir-cathelu, vul-
garly Tamberlaine, himselfe the
wrath of God) as Peter commaun-
deth Seruants to bee subiect to their
Maisters with all feare, not onely
to the good and courteous, but al-
so to the frowarde : so I aduise all
Subiects, to be subiect to their
Princes with all feare, not onely
to the good and gracious, but also,
though they be as cruell as Nero,
(for whome Saint Paule exhort-
ed to praye) for as God the
Sonne sayth, If yee loue mee keepe
my commandements, So me thinke
God the Father from whome all
power

what is giue
home all the
holp Ghol
mages, and
into all wo
2, If yee lou
rage.
Some. The
sufficien
Allegian
anchor-h
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Paher. A
wede my
re gouerned
the frame of
kingdome o
by Angels
trving God
reall blis
thly not on
telle, whe

power is giuen, God the Sonne by
whome all things doe raigne, God
the holy Ghost framing the hearts,
tongues, and handes of Princes,
say to all worshippers of the Dei-
tie, If yee loue me keepe mine ordi-
nance.

The Injunc-
tion of the
Trinitie to
all worship-
pers of the
Deitie.
Rom. 13. 2.

Sonne. Though this first *Cable* be
sufficient to hold any heart in
Allegiance, which hath anie
anchor-hold in God, I desire
to heare somewhat of the great-
nesse of the Crime of *Disobe-*
dience and *Rebellion*, that the
greatnesse of it, may make me
to abhorre it.

Father. Abhorre it? abhorre it
indeede my Sonne. For whereas a
wel gouerned kingdome resemblcth
the frame of the worlde, yea the
Kingdome of Heauen, where the
holy Angels and blessed soules glo-
rifying God day and night, liue in
eternall blisse: so Rebellion resem-
bleth not onely the Chaos, but well
it selfe, where is no order, but euer-
lasting

*The second
Cable.*

The haynous-
nesse of Dis-
loyaltie.

What a peace-
able King-
dome.

What a Re-
bellious mul-
titude resem-
bleth.

In Rebellion
all kinde of euill.

Thucid.

Rebellion the
chanell where
the 7. Capitall
sinnes do flow

Rebellion
transgresseth
all the com-
mandements.

I

Psal. 28. 6.

1. Sam. 8. 7.

lasting horror, that well sayde the
grecke Historiographer, In Rebelli-
on is all kind of euill: It is not one
sinne, but the sinke of all sinne, the
Sea of all mischicfe. Will you see
the seauen capitall sinnes? Is not
proud ambition, or ambitious pride
the first sparke of that fire? Doth
not Enuie blowe the coale? Doth
not Wrath dayly encrease the
flame? Doe they not seeke to bzing
all into noysome ashes of Slouth,
Gluttonie, and Wantonnesse? Will
you looke into all the Commaun-
dements of God? Dught wee not
to honour the onely God? But of
Rebels and Seditious persons to
their Soueraigne, whome the God
of Heauen hath made a God on
earth, Doth God himselfe say, as
of the Israelites hee did to Samuel,
They haue not cast thee away, but
they haue cast mee away, that I
should not raigne over them. Dught
wee not to vse the worship of God
that God hath prescribed, to the
end

Cæsars

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thin, as I
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end hee hath prescribed it? but the
 Rebell either reiecteth it, and byn-
 geth in, as Ieroboam the Calues, ² 1.King.12.18
 his owne deuises, or pretendeth
 some bowed sacrifice (What as-
 finitie hath Religion with Rebelli- ² 2.Sam.15.12.
 on?) When Ahithophel is sent for,
 and the treason is great. Dught we
 to take the name of the Lord in ³
 vaine? but if it bee so odious in the
 sight of God, for a King to violate
 his oath to a King that hath ban- ^{Ezek.17.15,}
 quished him, how odious and ere- ^{16,17.}
 crable is it for a Subiect to violate
 his oath to his natural Soueraigne?
 For the Saboath, how doe they hal-
 lowe it, who either beginning or ⁴
 continuing Rebellion vppon that
 day, doe themselves prophane it,
 and hinder others from the vsuall
 sanctifying of it? Can neither Gods
 owne example, who rested the se-
 uenth day, nor his precept, who
 commaunded vs to hallow it, pre-
 uaile with those vngodly men? In
 steede of honouring their Parents,
 they

5 they dishonour their Prince, and in
 their Prince their Parents, and
 6 their Countrey. In murdering,
 which is abhorred of all men, they
 7 offend most of all men. For Adul-
 terie, they come to the height of Ab-
 solons impietie, they commit it in
 2. Sam. 16. 22. the sight of all Israel. For stealing,
 and theft, Thieves robbe priuate
 8 men priuily, but the Rebelles and
 Seditious, spoyle and burne many
 men, yea, the publike good of their
 Countrey, of the Church, of their
 Prince openly. If they who beare
 false witnesse onely against pri-
 uate men, breake the law, what do
 the Seditious, who by false rumors,
 flaunderous pretences, and mani-
 fold deceite, seeke to defame the
 9 faithfull Councillours, and most
 assured seruants of their Soueraigne,
 that they being taken out of the
 way, they might laye waite for their
 Soueraigne: Nay, who spare not
 their Soueraigne, but say vnto e-
 uerie bolde and vniust petitioner,
 See,

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 measure of
 stalle witne
 Prince, p
 ins, desires
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 e in the La
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 e come to
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 est) that t
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 aparing, a
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 f: Thou
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See, thy matters are good and righteous, but there is no man deputed of the kng to heare thee. But (to fill vp y measure of iniquitie) doth not this false witnesse-bearing against the Prince, proceede from vniust desires, desires not lodging only in their heartes, but breaking out at their mouths, Oh that I were made Iudge in the Land, that euerie man which hath any mater or cōtrouersy, might come to me? But is it, O Absolon, O Absolon is it (as thou pretendest) that thou mightest do him iustice? wilt thou not whē thy Chariots & horses, and many attendants, and industrie, & popularitie, and embracing, and dissimulations, and kissing hath stollen the hearts of the men of Israel, vnmaske thy selfe? Thou pretendedst the place of a Iudge, to doe iustice to other, but thine owne spyes proclaime, and thy trumpets sound, that thou (two Hundred in Ierusalem bring deceiued by thee) aymest at the Crowne

2.Sam.15,3.

10
2, Sam. 15, 4.2 Sam. 15, 1, 2
5, 6.

2, Sam. 15, 10.

2 Sam, 14, 11.

Math. 5, 9.
Peace-maker,
and peace-
breaker, their
different por-
tion, and pa-
rentage.

Horace.

Math. 12, 25.

Eccclus. 16, 7.

Rom. 13, 2.

Acts. 5, 33, 34,
38, 39.

**Crowne and Kingdome of thine
owne Father. He set thee vp, wilt
thou pull him downe? hee gaue
thee life, wilt thou take away his
life? he pardoned thy offence, wilt
thou persist in offending him, and
in offending God? Peace-makers
are blessed, because they shall bee
called the children of God: A peace-
breaker thou art accursed, thou
must be accounted the sonne of the
Diuell. It is sweete and comely
to die for thy Countrey, wilt thou
by Rebellion seeke to bringe thy
Countrey to nought? It was the
impietie of the rebellious Giants to
fight against God, but the sediti-
ous are guiltie of the Giants impie-
tie, for, sayth the Apostle, he that
resisteth the power, resisteth the
ordinaunce of God. If Gamaliel,
when the Iewes braist for anger, yet
with this reason, least they should
be found euen fighters against God,
could cut off their consultation to
slay the Apostles, cannot the same
reason**

son, bide a
of thy hear
Andrian, a
to haue cru
affections a
not permi
least part o
should be
Lucifer, kno
e speaketh
ind, and in
Ier. Shall
fisher. God
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and truch, a
dent to the
trembling
as vnto
ce as men
canes of Ch
d from the b
d subiecte
carraignes
regation of
ers: hee vn
ions of tho

reason bziidle al the venemous ran-
cour of thy heart, who art in name
a Christian, and therefore ough-
test to haue crucified the flesh, with
the affections and the lustes? But
time not permitting mee to speake
the least part of that which might,
and should be sayd of this daughter
of Lucifer, know that this mother-
vice bzeaketh out in Thought, in
Word, and in Deede.

Gal. 5, 24.

Sonne, Shall not *Thought* be free? Iohn, 4, 24.

Father. God who being a spirit,
will himselfe be worshipped in spi-
rit and truth, and will haue seruants
obedient to their maisters, with feare
and trembling, in singlenesse of
heart as vnto Christ, not with eye
seruice as men pleasers, but as the
seruants of Christ, doing the will of
God from the heart, will much moze
that Subiects shall so serue their
Soueraignes. Hee knoweth the
imagination of the thoughtes of our
hearts: hee vnderstandeth all imagi-
nations of thoughtes: hee will haue

How we must
serue our So-
ueraigne.

Ephes. 6, 56.

Gen. 6, 5.

1. Chro. 28, 9.

an

Wisd. 1. 9.

Wisd. 20. 1. 3.

God both for-
biddeth,

And threat-
neth the re-
uealing of
treacherous
thoughtes.

Preach. 10. 20

an inquisition made for the thoughts
of the vngodly: and if thou wilt not
heare him, Curse not the King, no
not in thy *thought*, he (from whome
wicked thoughts doe separate) will
haue it declared, For the fowles of
the heauen shall carrie the voyce,
and that which hath wings shall de-
clare the matter.

Sonne. How can the fowles of hea-
uen carrie a voice? howe can
that which hath wings declare
it? or any man discover the
thoughts of our hearts?

Examples of
secret finnes
reuealed.

Act. 5. 2, 3.

Dan. 13. 45,

46, 54, 58.

2. Pet. 2. 16.

Father. **Hee who shewed to saint
Peter the secret compact of Ananias,
and Saphira: hee who raysed vp the
holy spirit of a young Child to cleare
Susanna, and conuict the wicked
Iudges: hee who caused the dumbe
Beast speaking with mans voice, to
forbid the foolishnesse of the Pro-
phet: he who discovered Bessus his
Paracide by the chattering of
Swallows: hee can cause euery
foule of heauen, and euery creature
vppon**

Plutarch.

Cæsars Di

on earth, &
our mutir
ious, and in
and Cæsar.

Sonne. To his

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bypon earth, to reueale and reuenge our mutinous, slaunderous, seditious, and impious *thoughtes* against Cæsar.

Sonne. To him that hath not denied the power of godlynesse, it is inough, that God hath forbid vs to curse the King in our *thought*: to euerie beleeuers it is inough, that God hath foretold the declaring of such *thoughts*; to euerie one that is not an open infidel it is inough, that he need not goe farre for an informer, If they with *Michal* despise *Dauid* in their hearts, their owne tongues somerimes with *Michals* vtter it, O how glorious was the King of Israel this day, which was *uncovered* this day in the eies of the *Maydens* of his seruants, as a foole *unouereth* himselfe. and with her, for this crime, receiue punishment at the handes of God. Therefore Michall the daughter of Saule had no childe

Michals thought vttered by her owne tongue.

And punished by Gods owne hand.

unto 2. Sam. 6. 20,

*unto the day of her death. Yet
pardon mee though I deſire to
know whether mans lawe for-
bid euill thoughtes of Cæſar?*

Both the ciuill
and common
Lawe puniſh
treacherous
thoughts
with death.
13. Eliz. 1.
Dambaud.
Cap. de
Crim. Leſ.
Maieſt.

Father. **The lawes of men for
common crimes puniſh only words,
and deedes : but for this point of
high treason, if any man hath
thought it, though hee neuer at-
tempted it, the Lawe both Ciuill
and Common, doth puniſh him
with death.**

Sonne. But was there euer ſuch a
preſident ſcene?

The lawe in
this point,
when & where
executed,

Father. Neither farre hence, nor
long ſince, neede we looke for ſuch a
preſident. That Norman Gentle-
man who confeſſed to a Franciſcan
Frier, that he had a thought to kill
Frances the firſt of Fraunce, though
hee had changed his minde, repen-
ted, & aſked pardon of that crime,
yet the Frier reporting it to the
King, and the King referring it to
the Parliament of Paris, the graue
Court of that great Parliament,
though

Cæſar's
might that it
ragacious,
th. Pea,
there to be ha
volence to
the lawe ex
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so great a
Capito,
to his ſwo
me of king
percutet.
ſonne. Since
in the tho
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by God al
heart be p
thoughts
father. As
braime ſwee
care that
mpoison, a
don wilt h
eye, and the
leuon not h
ar, then wru

though that king shewed himselfe
verie gracious, condemned him to
death. Yea, so great detestation
is there to be had of the least shewe
of violence to y^e Prince, that wher
as the law excuseth mad men from
punishment: (madnesse it selfe be-
ing so great a punishment) yet
when Capito, a man raging mad,
drew his sword vpon Henrie, the
sonne of king Frances, he was ther-
fore executed.

Sonne. Since to offend *Cæsar* euē
in the thoughts of my heart, it is
prohibited and punished both
by God and man: how may my
heart be preserved from wicked
thoughts against *Cæsar*?

Father. As he that would haue
a streame sweet and wholesome, wil
haue care that the springe bee kept
from poison, and all corruption: so,
if thou wilt haue the words of thy
tongue, and the works of thy hand,
to saour nothing but pure allegi-
ance, then must thou of necessitie,

L. in Lege.
L. Diuus.
L. infans.
ff. de siccar.

Madnesse ex-
cuseth not the
shewe of vio-
lence to the
Prince.

The custodie
of the heart
is the preser-
uatiue of the
tongue, and
whole bodie.

first see that the *thoughtes* of thy heart be pure from this venemous infection.

Sonne. How is that done?

Father. By purifying thy heart.
By keeping thy heart.

Son. Needeth my heart purifying?

Father. In regard of the originall corruption, in regard of the dangerous pollution, in regard of a fearefull assertion, I say with Ieremie, O Ierusalem, wash thine heart from wickednesse, that thou mayst bee saued: howe long shall thy wicked *thoughtes* remaine within thee?

Sonne. What is that giift of God which purifyeth our hearts?

Father. Faith (not euerie Faith, for the Diuels also belecue and tremble) Faith purifieth the heart, for being the hand of the soule, it apprehendeth and applyeth vnto vs the Lord Iesus Christ, who hath washed vs from our finnes in his blood.

Sonne. What helpes bee there for the

That thy thoughts may be pure from al corruption, thy hart must bee purified, and kept.

Purifying of the heart necessarie in respect of originall corruption.

Gen. 8, 21.

Dangerous pollution.

1. Cor. 5. 6.

and a fearefull Wisdom. 1. 4. assertion.

Ierem. 4, 14.

What purifyeth our harts.

Iames. 2, 19.

Acts. 15, 9.

And how.

Reuel. 1, 5,

Cæsars

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Sonne. Mul

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Father. If th

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Cæsars Dialogue. 29

the confirmation of our sayth,
and purifying our hearts?

Father. Prayer, the word, the Sa-
craments. **Prayer**, and therefore
pray with David, Create in mee a
cleane heart, O God, and renue a
right spirit within me. **The word**,
Now, sayth Christ, are yee cleane
through the worde which I haue
spoken vnto you. **The word helpeth**
to purifie as water, it helpeth to
purifie as a glasse, as a glasse it
sheweth our corruptions, as water
it serueth to wash away our cor-
ruptions.

Sacraments, shewing the Lords
death till he come, as the bloud of
Grapes and Mulberies prouoked
the Elephants to fight, prouoke vs
to fight against al corruptions that
can come.

Sonne. Must we be verie carefull
of this?

Father. If thy bodie bee the Tem-
ple of the holy Ghost, then must thy
heart be Sanctum sanctorum, the

Helpes hereof
bee.

Prayer.

Psal. 51. 10,

The word.

Iohn 15, 3.

The word as a
glasse.

Iam. 1. 23. 25.

As water hel-
peth to puri-
fie the heart.

Prou. 13, 14.

The Sacra-
ments.

1 Mac. 6, 34.

The heart of
a Christian
the holy of
holyes.

1 Cor. 6, 19.

Hence Inte-
gritie in vs.

Rom. II. 16.

Fauours on
earth.

Prou. 22, 11.

Felicitie in
heauen.

Math. 5, 8.

holy of holyes. Hence good in thee.
If the roote be holy, so are the braun-
ches: if thy heart be cleane, so will
thy tongue, so will thy handes.
Hence fauours on earth, Hee that
loueth purenesse of heart, for the
grace of his lippes, the King shall be
his friend. Hence glozie in heauen,
Blessed are the pure in heart, for they
shall see God.

Sonne. So hath this of the purify-
ing of the heart, rauished my
heart, that I desire for the kee-
ping of my heart, to be also in-
structed.

Keeping of
the heart.

Prou. 4. 23.

Psal. 127, 1.

Father. For this heare Salomon,
Keepe thy heart with all diligence.
And first of all, since as except the
Lord keepeth the Citie, the keeper
watcheth it in vaine: So vnlesse the
Lord keepeth the Citie of thy heart,
thou keepest it in vaine, As the
Priests with handes lift vp to hea-
uen, besought him that was euer the
defender of their Nation for the
Temple, with lift vp handes, and
bowed

2. Mac. 14.

34, 36.

bowed knees, beseech the preseruer
 of thy soule, O most holy Lord keep
 this house (of my heart) euer vndefiled
 which lately was censed. Praying
 to God to keepe it, Libertine-
 like, be not thou then secure (If Lu-
 cifer in Heauen, if Adam in Para-
 dise, if Iudas in the Schole of
 Christ fell, what place can there be
 for carnall securitie? Blessed is
 the man, sayth the wisdom of
 Salomon, that feareth alway) But
 sayth Salomon, Keepe thy heart,
 keepe thy heart with diligence,
 keepe thy heart with all diligence:
 with diligence within, least there
 arise corruption from within thy
 heart: with diligence without, least
 from without there come corrup-
 tion into thy heart. Within, least
 corruption arise within, for euen
 as in a weeded Garden, there will
 spring vp new weedes, so, euen
 in the purifyed heart, since there is
 still sinne dwelling, though not sinne
 reigning, as there was a long time

For keeping
thy heart pray
to God.

Presume not.

Prou. 28, 14.

But vse dili-
gence.

Within.

Rom. 7, 20.

Rom. 6, 12.

Because of sin
dwelling.

warre betwene the house of Saule,
and the house of Dauid, so there wil
be a longe time striving betwene
the flesh and the spirit, as the Poet
aduiseth, stop the beginning: for
as it was said of Babel, so of y flesh,
(whose lusts cherished, will be our
Babel, our Confusion) may it most
fitly be sayd, Blessed shall hee bee
that taketh and dasheth thy young
ones against the stones. When the
first bozne of Pharaoh was slaine,
Israell was deliuered: when the
first temptation is cut off, we are
freed.

2 Sam. 3. 1.
Gal. 5. 17.
Ouid.
The Poes
aduice.

Psal. 137. 9.

Exod. 12. 29,
31.

And without
because of the
Diuell temp-
ing.
Ephes. 2, 2,

Whom if wee
resist he will
flye.
James. 4. 7.

Keepe thy heart with diligence
from without, for as Abner streng-
thened the house of Saule, so the
Prince that ruleth in the ayre, euen
the spirit that nowe worketh in the
Children of disobedience, strength-
neth the flesh against the spirit, the
affections against reason, being the
first Rebell, he dayly inciteth to Re-
bellion. But resist him, saith Saint
James, and he shall flye from thee.

If

any Rabb
ious Libel
dained sig
partitions,
same) be se
Senacherib
allegiance
which fro co
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ed Iesus Ch
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If any Rabshakeh (such be your seditions Libellers, lewd Inuentoꝝ offsaigned sightes, and prodigious apparitions, and others of like bꝛanne) be sent out by this spirituall Senacherib, to draw either you frō allegiance to Hezechiah, or Hezechiah frō confidence in the Lord (since they that are such serue not the Lord Iesus Christ, but their own belies, and with faire speech and flattering deceiue the hearts of the simple) I beseech all Subiects, that they would marke such and auoyd them: Nay, since such serue not the Lord Iesus Christ (who commanded vs to giue to Cæsar those things that are Cæsars, who submitted himselfe to Cæsars Lieutenant) but neglect his example, and transgresse his Commaudement, and not his alone, but resist the ordinance of his Father, I charge thee my Sonne, though thy hande bee not presently vpon them, as it was commaunded against them that sought to

From whence seducers to sedition be sent.

Whome they serue and what they do. Rom. 16, 18. How they are to be entertained, and wherefore: Rom. 16. 17.

Math. 22, 21. Iohn. 19, 11.

Rom. 13, 2.

Deut. 13. 6,

8, 9.

seduce to Idolatrie, yet, though it
bee a Prophet that giueth a signe
or a wonder, the Sonne of thy
mother, or thine owne Son, or thy
Daughter, or thy Wife, that lyeth
in thy bosome, or thy friend, who
is as thine owne soule, that entice
thee secretly, thou shalt not consent
vnto him, nor heare him, neither
shall thine eye pittie him, shewe
mercie, nor keepe him secret,

Cicero in his
Lælius.

(*Nulla est excusatio peccati, si amici
causa peccaueris.*)

It is no excuse of thy offence, that
for thy friends sake thou didst offend)
But (not to speake so hard in this
crime as in that) discover him or
her, how nere, howe deere soeuer,
to shew thy true loyaltie to Cæsar,
thy religious dutie to thy Coun-
trei. And as Ionathan in regarde
of the enemies commaunded his
men to watch, and to bee in armes
readie to fight, so keepe thy soule
diligently, and bee armed for re-
sistance. And as Ioachim vpon
the

Against them
we are to
watch.

1. Mac. 1. 27.

Arme.

Ephes. 6, 13.

Cæsars I

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the comming of Holoernes, wrote
to the Bethulians, to take the passa-
ges of the Mountaines, for by them
there was an entrie into Iudea:
so keepe the passages of thy sen-
ses, for by them there is an entrie
into thy heart. Wee resist an e-
nemie rather without the gates,
then within the walles: so Dauid
that his heart might not fall into
vanitie, prayed to God to turne
away his eyes, that he might not be-
hold vanitie, and to this end did
Iob make a couenant with his eyes.
If euill wordes (written or spoken)
corrupt good manners, with Dauid
pray, that God would turne away
thy eyes and thy eares: with Iob
make a couenant with thy eyes,
and with thy eares, that they looke
not on, that they heare not any
kinde of seditions Libelles, trea-
cherous pamphlets, or the smoo-
thest words tending to Rebellion.
My sonne, sayth Salomon, meddle
not with them that are seditious.

Judith. 4, 6, 7.

Keepe our
senses.

Psal. 119. 37.

Iob. 31. 1.

I Cor. 15. 33.

Prou. 24. 21.

Arme

Where wee
bee to arme
most.

How against
couetousnes.

1. Tim. 6, 10.

Mat. 27. 5.
How against
ambition.
Iudg. 9, 14.

1 Pet. 5 5.
Esay, 14, 12.

How against
wrath.
James, 1, 20.
Rom. 12, 19.

Gen, 49, 7.

Arme most where thou art weake-
kest, for where thou art weakest,
there will they assault most. As
Indian gold offered to make batte-
rie in an English heart? With
both thy eares receiue that Oracle,
The loue of monney is the roote of all
euill: With both thy eyes beholde
Iudas, who for loue of monney be-
trayed his maister. Art thou high-
minded? Doe the Seditious say to
thee, as the Trees did vnto the
Bramble, Come thou and raigne
ouer vs? Remember, That God re-
sisteth the proud. How art thou fal-
len from Heauen O *Lucifer*, sonne of
the morning? Art thou wrathfull?
doe they inflame thee with re-
uenge? Remember the wrath of
man doth not accomplish the righ-
teousnesse of God: *Mihi vindicta*,
Auenge not your selues, Vengeance
is mine, I will repay, sayth the Lord.
Remember a Fathers curse vpon
his two Sonnes, that were bre-
thren in euill: Cursed bee their
wrath

for it w
it was cru
lamb, and
remember
de shall m
to you, ex
in hearts,
in trespasse
If euer th
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God, th
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thoughte
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father. He
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heart. Wh
are they
was word

wrath, for it was fierce, and their rage
for it was cruell, I will diuide them
in *Iacob*, and scatter them in *Israel*.

Remember that of *Christ*, So like-
wise shall mine heauenly father doe
vnto you, except yee forgiue from
your hearts, each one to his Brother
their trespasses.

Math, 18, 35.

If euer thou hast in *thought* of-
fended, that which Peter to Simon
Magus for his simoniacall, I to
thee for thy disloyall intent, doe say,
Repent of this thy wickednesse, and
pray God, that if it bee possible, the
thought of thy heart may be forgiven
thee.

Aduice to all
who haue
offended in
disloyall
thoughtes.
Acts, 8, 22.

Sonne. Your instruction for the
thoughtes of my heart finished,
my next suit is, that you would
next giue mee instruction for
the words of my *Tongue*.

Father. Seditious thoughts like
an inward maladie, bee hurtfull to
the heart, wherein they rest, there-
fore are they to be auoided: but se-
ditionous wordes like a contagious
disease

Seditious
wordes worse
then seditious
thoughtes,

disease doe infect others, therefore
 are they moze to bee abhorred. But
 if thy heart bee good, thy speech
 sayth Socrates, will like a Temple
 shew excellent similitudes of thy
 soule, as Christ sayd, Out of the
 good treasure of thy heart thou wilt
 bring forth good things. If at the
 presence of Iob (who was as a king
 in the land of Hus, and his friends
 as Princes) The voyce of Princes
 was hid, and their tongue cleaued to
 the rooſe of their mouth, Shall the
 voyces of meane persons breake
 out againſt their Cæſar? If Sara
 ſpeaking to her husband Abraham,
 gaue him the title of ſir: If Rachel
 ſpeaking to her Father Laban, cal-
 led him Lord: If Saint Paule con-
 uented beſore a Pagan Preſident,
 and tolde by him, that too much
 learning made him madde, replied
 O noble *Festus*: if to King Agrippa,
 hee for honour ſake, in that ſix and
 Twentie Chapter bee found ſixe
 times to haue giuen the title of
 King,

Math. 12. 35.

Iob, 29. 10.

Examples of
 reuerence in
 ſpeech.

I. Pet. 3. 6.

Gen. 31. 35.

Act. 26. 24, 25.

Cæsars

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 his tongue,
 to honour
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 monie euil
 ſhapeth it,

Kinge, who can speake of so high
Maiestie, without giuing thereto
honour? Call to minde howe saint
Iames hath willed euerie man to be
slowe to speake: Consider how na-
ture hath compassed thy tongue
with a double ante-mure, one of
thy lippes, another of thy teeth:
Dauids resolution, I will take heed
to my wayes, that I sinne not with
my tongue: The end of this mem-
ber, to blesse God: The reward of
him that well vseth it, He that kee-
peth his tongue, and is discreet, shall
come to honour: our proannesse to
fall by it, he that falleth not in this,
Saint Iames calleth him a perfect,
and the Sonne of Sirac, a blessed
man: The difficultie of reclaiming
it, The whole nature of birds, and of
beasts, and of creeping thinges, and
things of the Sea is named, and hath
beene tamed of the nature of man,
but the tongue can no man tame, it
is an vnruilie euill: What hee keepeth
that keepeth it, hee that keepeth his
mouth,

The Canon
of the Apostle
Iames 1. 19.
Natures work
manship.
Dauids reso-
lution.
Psal. 39. 1.
The end of
the tongue.
Iames. 3, 9.
The reward
of him that
vseth it well.
Ecclus. 21. 28.
Our proannes
to fall by it.
Iames 3, 2.
Ecclus. 14, 1.
The difficul-
tie of reclai-
ming it.
Iames. 3, 7, 8.

40 Cæsars Dialogue.

The treasure
which he kee-
peth, that kee-
peth it.

Prou. 13, 3.

Esay, 6, 6, 7.

The Authour
(of the euill
tongue)

James. 3, 6.

The scitua-
tion.

Ibidem.

The damage
which it doth
James. 3, 5.

The name
thereof, not a
rod, but a
sharpe sword.

Pfal. 57. 4.

Ecclus. 28, 17.

Fire.

James, 3, 6.

Adders poison

Pfal. 140, 3.

James. 3, 8.

mouth, keepeth his life : **The Au-
thour**, not as the **Prophets** by a
blessed Seraphin with a coale from
the Aultar, but by the **wicked spi-
rit**, It is set on fire of hell : **The sci-
tuation**, so is the tongue set among
the members, that it defileth the
whole bodie : **The hurt which it
doth**, Beholde, how great a thinge a
little fire kindleth. Shall I call it
a **Kod**? An euill tongue is called, a
sharpe sword, not a **Kod**, for the
stroake of the rodde maketh markes
in the flesh, but the stroake of the
tongue breaketh the bones. But be-
cause the **sword** catteth no more
then at once it toucheth, the **Apostle**
calleth it fire, which goeth on fur-
ther still burning and consuming,
the **Psalmist** poison, Adders poison,
the **Apostle**, full of deadly poyson,
which goeth on still further infec-
ting and enuenoming : but poyson
enuenometh not, fire consumeth
not, but thinges nere hand that
they touch, but the tongue backe
biteth

Cæsars D

him that
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The bowe
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Archers
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rning, his
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there, that

biteth him that is far absent from
us, and therefore Ieremie calleth it
an Arrow, not an arrow in the qui-
uer, for then it would not hurt: but
an arrow shotte out, and so it will
slay. The bowe of *Jonathan* neuer
turned backe, some tongues be so
bent, as they will neuer turne
backe: the bow or arrow of *Iona-*
than kills one at a shotte, but the
tongue of *Doeg*, at a shotte besides
women, children, sucklings, *Mees*,
Asses, and sheepe, killed 85. persons
that did weare a linnen Ephod.
The Archers of the Philistines
wounded *Saule*, but because they
were enemies: but the tongue of
Shimei wounded *Dauid*, the one
being a Scueraigne, the other a
Subiect. *Shimei*s tongue wounded
Dauid when hee was abroad, flee-
ing, weeping, his head couered, his
feete bare, his people about him
mourning, his enemye raigning:
but is there any tongue that will,
that dare, that can wound *Dauid*
being

An arrow shot
out.

Ierem. 9, 8.

2. Sam, 1. 22.

1 Sam, 22, 9,

10, 18, 19.

1 Sam, 13, 3.

2 Sam, 16, 7.

being within the priuie Chamber
of his owne Court, triumphing,
blessing God for deliueries, his
head crowned, his feete of all true
hearts honoured, all true Subiects
reioycing and giuing thanks to
God, who blesteth Dauid, and them
in Dauid, enemies at home and a-
broad, by the watchfull prouidence
and home striking hande of the
Lord, detected and confounded? Is
there such a tongue in all Israell?
Is there such a tongue in all Eng-
land? What tongue is neyther
Rod, nor Sword, nor poyson, nor
fire, nor arrowe, nor arrow shot out,
nor arrow of Ionathan, nor arrowe
of the Philistines, nor shotte of
Doeg, nor tongue of Shimei (whom
neither holy Dauid dying, nor wise
Salomon raigning, thought meete
to bee pardoned) but Hell it selfe?
Nay, heare not mee, heare Iesus
the Sonne of Sirac: Hell (sayth he)
were better then such a one. Hath
any man such a tongue, and yet
goeth

A seditious
tongue no
rod, no sword
no poyson,
no fire, no
arrow.

But hell it
selfe.

Ecclus. 28. 21.

goeth for a Christian: and yet seemeth to be religious: let him heare St. James, If any man among you seemeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans Religion is vaine. ¶ how wicked then is a bad tongue? Howe wicked? holme wicked bee Thœues: but thœues (saith S. Ambrose) be more tollerable then y bad tongue. Thœues take away our riches, but a badde tongue taketh away our good name, which in the iudgment of Salomon is to be chosen aboue great riches. ¶ cruell speare of the Souldier, which pierced the side of my Saviour: ¶ cruell tongue of the Seditious, which (though Salomon affirmeth, that the Heauens in height, and the earth in deepenesse, and the Kings heart can no man search out) pierceth the head, and heart of my Soueraigne. The speare of the Souldiour, peircd not the side of my Saviour, untill he was dead, the

C

tongue

The seditious tongue doth but counter-seit Religion. James. i, 26.

The badde tongue worse then a theefe.

Prou. 22, 1.

John. 19, 34. The seditious tongue

Prou. 25, 3.

Compared to the souldiers speare. Ioh. 19, 33, 34

Eccles. 25, 17.

The seditious
tongue com-
pared to a Ser-
pent.

The seditious
tongue as euil
as the head of
a Serpent.

tongue of the Seditious (I tremble
to thinke of it) pierceth the head
and heart of my Soueraigne in
her life. There is not, said the sonne
of Sirac, a more wicked head, then
the head of a Serpent, yet is the
tongue of the seditious head as
wicked, as the head of a Serpent,
the tongue of the seditious head, is
more wicked then the head of a ser-
pent. The tongue of the seditious
head is as wicked as the head of a
Serpent, the Serpent is treache-
rous, it stingeth in secret, the tong
of the Seditious is trecherous, it
stingeth in secret: at the voice of
a man the Serpent flyeth, at the
voice of a good subiect the seditious
is silent: the Serpent feedeth but
vpon the dust of the earth, the sedi-
tious talketh but of the infirmities
that bee, nay lewdly faineth in-
firmities to bee in the Prince: the
Serpent goeth not straight along,
but wreathed and inuolueth him-
selfe, the seditious speaketh not sin-
cerely

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cerely and plainly, but will protest
that he is sozie to see this, sozrie to
heare that, hee, forsooth, witheth
onely the sauing of soules and the
god of the Estate. And yet is he
moze wicked then the heade of a
Serpent, The Serpent paysoneth
one at once, but the euill tongue
(saith S. Bernard) paysoneth thre
at once himselfe that speaketh him
that he speaketh of, and him that he
speaketh too : but there resteth not
his poison, for at the same instant
hee offendeth God, in whose pre-
sence wee all doe speake. If there-
foze you will know how wicked he
is, God by Saint Iames telleth vs,
that the tongue is not wicked, but
wickednes, not a little, but a great
wickednesse : and if you woulde
knowe how great, hee sayth, it is a
world of wickednes. If Chan (who
told his brethren of his fathers na-
kednesse) had that sentence from
his father, Cursed be Canaan, a ser-
uant of seruants shall hee bee to his

The seditious
tongue worse
then the head
of a Serpent.

Acts. 10, 33.

The euil tong
a worlde of
wickednesse.

Iames. 3, 6.

Examples

which may

mooue vs to
take heede to
our tongue.

Gen. 9 22. 25.

brethren: If Miriam (though a **Prophetesse**) murmuring against Mo-
 Numb. 12, 10 ses the leader of Israel was leprous
 like snowe: If Vzzah for putting
 his hand to the Ark of God, incur-
 red Gods so great indignation,
 2 Sam. 6, 7. that hee stroke him in the place, that
 hee dyed in the place: What may he
 looke for at the handes of God, who
 shall set his mouth against heauen,
 and bend his tongue against the
 God vppon earth? When thou
 shouldst not speake, make a doore,
 and a barre, and a sure bridle for thy
 mouth: Pray with Dauid, Set a
 watch (O Lord) before my mouth,
 and keepe the doore of my lippes:
 Eccles. 28, 25. Remember that of Paule, Doe all
 things without murmuring, and rea-
 sonings: That of God himselfe,
 Thou shalt not walke about with
 tales among thy people: Pray since
 such are fitte to kindle the fire of
 sedition, and their wordes sinke
 deepe, thou must driue them away
 with thine angrie countenance,
 yea,

Eccles. 28, 25.

Pray for the
 gouernment
 of the tongue

Psal. 141. 3.

Murmour not
 sayth Paule.

Phil. 2, 14.

Sow not se-
 dition, saith
 God himselfe.

Leuit. 16, 16.

Frowne vpon
 such sayth Sa-
 lomon.

Prou. 25. 23.

I cannot
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 nor off whi
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 also with
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 in Word
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 to Cæsar.
 But
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 and oppreth
 ther. Where
 thou
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 sed in their

yea, I cannot but say with the A-
postle, Would to God they were e-
uen cut off which doe disquiet you.
When of thy Soueraigne (to whom
as Isaac sayd to his Sonne, God see-
meth to haue sayd, Cursed bee hee
that curseth thee, and blessed be hee
that blesseth thee) thou shalt speake,
Pray also with Dauid, Open thou
my lippes O Lord, and my mouth
shall shewe forth thy praise.

Wish them
cut off with
the Apostle.
Gal. 5, 12.
Whome God
seemeth to
blesse, and
whome to
curse.
Gen. 27, 29.
pray for thy
speech of thy
Soueraigne.
psal. 51, 15.

Sonne. Since neither in *Thought*,
nor in *Word*, much lesse in *Ac-*
tion may I break my Allegiance
to *Cæsar*.

Father. Much lesse, my *Sonne*.
Sonne. But must I then obey an hard
and oppretling Prince?

Father. Were he as cruell as Ho-
lofernes, thou wert to obey him.
If thou hast already played the
Fugitiue (a Fugitiue the Egini-
ans punished with the losse of the
Thumbe of the right hand, the Sa-
mians with the picture of an Owle
banded in their face, the Mityleni-

Judith. 3, 7, 8.
Allegiance
must bee per-
formed to
the hardest
PRINCE.
punishments
of Fugitiues.

Counsaile for
Fugitiues.

Gen. 16, 6, 9.

ans with the losse of their liues, and
beest now in the midst of the ene-
mies Troupes, Remember the
Mandate, not of a man of Beliall,
but of an Angell of the Lorde, to
Hagar lately fled from Sara, who
had dealt roughly with her, Return
vnto thy Dame, and humble thy selfe
vnder her handes.

Sonne. But what if hee bee a wic-
ked, and vngodly Prince?

Allegiance
must be per-
formed to the
vngodly
Prince.

Father. Nabuchodonozor was
so, and yet was Zedechiah grie-
uously punished, Ierusalem sacked,
Israell miserably afflicted for rebel-
ling against him.

Sonne. But what if the vngodly
Prince commaund mee to doe
that which is wicked and vn-
godly?

A Caueat.

1. Tim. 1, 7.

2 Tim 3, 6.

Iude. 19.

Math. 23, 15.

3 Pet. 1, 20.

Father. First bee sure that thou
beest not mis-ledde either by those
whom Paule and Iude describe, nor
by such to whom Christ himselve
doth denounce a woe, and hereof
being truly assured by the constant
Harmonie,

monie, no
of that, to
not a Lan
might vnto
Saint Pe
God the
But if
singular ve
people, g
gear in a
well of Pr
being op
King, the
manifest t
fired loya
him, may
perill, free
ther. Eithe
kept hath
durst think
no such a q
durst, and
ing the Jew
person of th
wants to bee
Christians to

Harmonie, not private interpretation of that, which thou oughtest to account a Lanterne vnto thy feete, and a light vnto thy pathes, **Resolue** with **Saint Peter**, we ought rather to obey God then men,

Sonne. But if a man adorned with singular vertues, honored of the people, gracious in the Court, great in authoritie, deseruing well of Prince and Countrey, beeing oppressed by a wicked King, the king though there be manifest testimonie of most assured loyaltie, still persecuting him, may he not by his Princes perill, free himselfe from perill?

Father. Either neuer purified, or euill kept hath thy heart been, who once durst thinke, much more propound such a question. The **Essei**, the wisest, and most vertuous Sect among the **Jewes**, affirme that the person of the Prince, is of the Subjects to bee accounted sacred: the **Civilians** teach, that it is sacrilege

Psal. 119, 105.
The vngodly prince is not to bee obeyed in vngodlines **Acts. 5, 29.**
But beware thou speakest not euill of good, and callest not sweete sower.

The person of the Prince sacred. **Iosephus.**
To dispute of the princes actions sacrilege.

ledge to dispute of that which is done by the Prince, and dare any dispute whether any man for any cause may offer so unspeakable outrage to that sacred person? Upon my blessing; let not thy heart ever hereafter entertaine such a thought, nor thy eare heare, much lesse thy tongue speak such a word. Yet for this time let thy selfe, and all with thy selfe, learne of Dauid, a man according to Gods own heart.

To whom better might it be done then to Saule, for who wickedder then Saule? Saule wicked to God, whose expresse commaundement by turning to the pray hee transgressed. Not secret and hidden was his wickednesse, but open and apparant, Samuel sharply reprovued him, God reiected him, and by a manifest signe shewed hee had reiected him, an euill spirit sent of the Lord vexed him. Who might doe it better then Dauid? Dauid deserued well of the people and Countrey,

Aduice to the young, yet fit for all.

Nor Saules wickednesse, nor Dauids deserts, nor any other motive could seduce Dauid to indaunger Saule.

1 Sam, 15, 3, 9.

1 Sam. 15, 19, 23, 26, 27, 28.

1 Sam, 16, 14.

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antrey, de
lonely for
him, and b
in that oth
not the euil
when Dauid
the sight o
his and Isra
women ho
husband for
Dauid was n
Dauid was se
more, went
of Israel a
ques Battal
me in law,
Samuel, at
God himse
and pronoke
not taken al
limited: not
by some
ma scar, but
take away

frey, by slaying Goliath the Philistine, the terrour of the whole Countrey, deserued well of Saule, not onely for this publique seruice to him, and his Countrey, but also for that other priuate, in easing him of the euill spirite. Who better then Dauid? He was accepted in the sight of Saules seruants, all Iudah and Israel loued him, the beerie women honoured him with ten Thousand for Saules one Thousand. Dauid was no ordinarie Subiect, Dauid was sette ouer the men of warre, went in and out before the men of Israel and Iudah, fought the Lordes Battailles, was the Kings sonne in law, was annointed King by Samuel, at the commaundement of God himselfe. And how was Dauid prouoked? not his wife alone taken away, but his person assaulted: not in word, but in deed: not by some sleight blow to giue him a scar, but by a mortall wound to take away his life: and this by

I Sam, 17, .
 50, 51.

I Sam, 19, 5.

I Sam, 16, 23 .

I Sam, 18, 5.

i Sam, 18, 7.

I Sam. 28, 27.

I Sam, 16, 12.

I Sam. 25, 44

no

no enemye, but by his owne Soue-
 raigne, by his owne father in law,
 By his owne Soueraigne, by his
 owne father in lawe, whome his
 owne hand saued from the open e-
 nemye, eased from the euill spirite,
 not by the bribed, or enforced ser-
 uice of some base Cut-throat, but
 by the violence of the Kinges owne
 hand, Not in a fray in the field, but
 by the throwing of a Speare, when
 hee was playing on the Harpe to
 ease Saule of the euill spirit. In pe-
 rill he put him not once, in perill he
 put him often : his former seruice
 was forgot, the mediation of a
 Sonne, for a Sonne in lawe to a
 father, would not serue: the slaugh-
 ter of the innocent Priests woulde
 not satisfie his bloudie minde : the
 time of absence (though time de-
 uoureth all thinges) could not as-
 swage his furie, his furie being
 so great, that Dauids sauing of his
 life, when he had him in the Caue,
 could not quench the flame of it,
 but

1 Sam. 18. 10,
 11.

1 Sam. 20, 28,
 29. 30, 31, 32,
 33.

1 Sam. 20, 32,
 33.

1 Sam. 24, 5, 7

at his blou
 all perisset
 said: so tha
 in daung
 apparanc
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 Dauids ha
 ny him,
 was that
 side him he
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 on them. J
 Dauids minde
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 in, his reso
 at his pray
 and will no
 will not pe
 Abishais off

but his blond spared by Dauid, hee
 still persisteth to seeke the blond of
 Dauid: so that he liuing Dauid was
 still in daunger to die, he dead, in
 all apparance Dauid was sure to
 raigne. He was againe closed in
 to Dauids hand, Dauid neede not
 touch him, Abishai desires but
 leaue that he might smite him,
 smite him hee would but once to
 make him sure: not any mans
 blood but his alone neede be shed:
 that this was done either in his
 presence, or by his consent, who
 could make report since this was
 in y night: and that it might seeme
 that God himselte fauoured him in
 this action, God sent a dead sleepe
 vpon them. If then thou wilt know
 Dauids minde in this matter, from
 his owne mouth heare his prohibi-
 tion, his resolution, his question,
 and his prayer. His prohibition,
 Dauid will not onely not act it, but
 he will not permit it, and therefore
 to Abishais offered seruice, there is
 this

I Sam, 26, 8.

I Sam, 26, 7.

I Sam, 26, 12.

I Sam. 26, 9,
 10, 11.

His prohibi-
 tion.

Verse, 9.

His question.
Ibidem.

Psal. 19, 1:

Iob, 38, 11.

this charge returned. Destroy him not. Question, if Abishai shoulde take this for an ouer-sight, here is reason to satisfie him: Who can lay his hande on the Lordes annointed, and bee guiltlesse? No man so good, no Prince so bad, no cause so great, that can dispence with violence offered to the Lords annointed. His Resolution testified by an oath, not by the mercie of God, which the desperate feele not, nor the Iustice of God, which the Libertine feareth not, nor the prouidence of God, whereupon the wicked relieue not, nor the Omnipresence of God, which offenders remember not, but by the life of God, which the heauens aboue vs, setting forth his glorie, the aire about vs, dayly infected, and dayly purified, the Sea aside vs, at his commandement, flaying her proude waues, the earth beneath vs, so huge a masse firmly fixed in the middest of the ayre, our soules and
our

Cæsars
telues (fe
a) doe pro
doth he
where
age, David
areas mar
of the fath
and would
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any a man
nt his sou
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ne to die,
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Lorde kn
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don, offe m
me mee, my
a, oportuni

our selues (for wee are his genera- A^ct. 17. 28.
tion)- doe proclaime, by this life of
God, doth he testifie his resolution, I. Sam. 26. 10.
that where many thirst for re-
uenge, David will take no reuenge,
whereas many wicked children be
sick of the father for a little wealth,
David woulde not the death of his
Father in lawe for the Crowne.
Many a man hath taken armes a-
gainst his soueraigne for his owne
safetie: for his owne safetie, David
will not assaile his soueraigne, but
taking Gods prouidence for his
sheld, vsing prayer for armour (say-
ing in heart with Christ, Shall I not
drinke of the cuppe that my Father
hath giuen mee) sayth, the Lorde
shall smite him, or his day shall
come to die, or he shall descend in-
to battaile and perish. His Prayer,
(the Lorde knoweth mine infirmi-
ties, least iniurie moue me, am-
bition pusse mee, his inflexibilitie
driue mee, my owne safetie draue
mee, oportunitie entice mee, sonde
friends

Iohn. 18. 11.
His resolu-
tion.
I Sam. 26. 11.

His inuoca-
tion.

1 Sam, 26, 10.

1 Sam. 26, 11.

2 Sam, 1, 10.

2 Sam. 1, 11, 12

Psal. 105, 15.

2 Sam, 1, 14.

Gen. 9, 6.

Psal, 105, 15.

1 Sam. 26, 11.

Rom. 13, 4.

frænds incense me) the Lord keepe
me from laying mine hand vpon the
Lordes annointed. Will yet any
man doe it? Hære yæ heare what
hee sayd to Abisshai, heereafter see
what hee did to the Amalekite,
though the Amalekite brought him
the Crowne from Saule his head,
and the bracelet from his arme.
After hæe had not clapt his handes
foz ioye, but rent his cloathes foz
greefe, after hee hadde not laughed
and reioyced, but mourned and la-
mented, after he had not feasted but
fasted (mindful of that in þe Psalm,
Touch not mine annointed) hee
sayth, howe wast thou not afraide to
put foorth thine hand to destroy the
annointed of the Lord? To kill a
priuate man it is death, to kill a
Prince it is more then death: to
kill a man is death, because hee is
the Image of God: to kill a Prince,
though it be euen Saule, it is more
then death, foz he is the Lordes an-
noynted, hee is Gods Minister. If
Dauid

ed to reuer
done to h
be King of
monies, w
I suffer his
appliance,
destroyed
nally of a
that he c
eident th
rit: Is he
not omni
venge it?
thinketh so
ing with
is God ha
made shoul
ble, his bod
, and his s
not God
erie one t
die, if the
his heart, a
his heart,
ed (though i
had) both c

Dauid so reuenged the iniurie that was done to his Ambassadour, by the King of Ammon, and all the Ammonites, will God suffer, will God suffer his Vice-gerent, in his owne presence, not to be disfigured, but destroyed of a private person, especially of a Subject? Is God blinde that he cannot see it? Is he improuident that hee doth not obserue it? Is he vniust that hee will not, or not omnipotent that he cannot reuenge it? ¶ When any traitour thinketh such a thought (considering with what a world of miracles God hath discovered them) his hande should quier, his heade tremble, his bodie quake, his heart faile, and his soule faint: and yet neede not God worke any miracle, for euerie one that hath Dauids authoritie, if their heart bee as like Dauids heart, as Dauids heart was to Gods heart, will presently with Dauid (though it bee his Saule that is dead) both command his execution,

Dauids iustice
 2. Sam. 10. 4.
 & cap. 12, 30,
 31.

And the di-
 uine.
 Vengeance.

The Traitors
 error.

The Amale-
kites reward.

2 Sam. I, 15. 16

cution, and giue this sentence, Thy
bloud be vpon thine owne head, for
thine owne mouth hath testified a-
gainst thee, saying, I haue slaine the
Lordes annointed.

*The third Cable of the punishment of
disloyaltie to Cæsar.*

Sonne. Since the *haynousnes* of the
Crime of treason is apparant,
may it please you to make the
punishmēt of treason apparāt.

Rom. 13, 2.

Father. That there is punish-
ment, it appeareth by that of the
Apostle, They that resiste, shall re-
ceiue to themselves Iudgement : of
the greuousnesse of the Iudge-
ment, wee may bee assured by the
haynousnesse of the Crime. And
further, since the lawe requireth,
that Offenders pay life for life, eye
for eye, tooth for tooth, hande for
hande, foote for foote, burning for
burning, wound for wound, stripe for
stripe, what wounds, what bur-
nings is he to endure that is guil-
tie

Exod, 21, 23,

24, 25.

tie of this crime? how many feete,
howe many handes, how manie
eyes, how many liues is he woorthy
to lose, who offendeth those feete,
of whome so many Thousand feete,
those handes of whome so many
Thousand handes, those eyes, of
whom so many Thousand eies, that
life, whereon so many Thousand
liues depend? Because hee hath
not so many feete, so many handes,
so many eyes, so many liues, there-
fore is he punished of God, and pu-
nished of man. Punished of man
in house punished in Landes, puni-
shed in Offices, punished in death,
punished in buriall, punished in
Name, and punished in posteritie.

Punished in house, so was the
house of Haman giuen to Quene
Ester. Punished in Landes, so Si-
ba, hauing falsely accused Mephi-
boseth to Dauid, vntill the truth
was known, had all that was Me-
phiboseths giuen him by Dauid.

Punished in Office, so Abiathar the

In house.

Ester. 8. 1.

In lands.

2 Sam. 16. 3, 4.

In Offices.

¶

high

1. King. 2. 26,
27.

high Priest, though for his fidelitie to Dauid in all his afflictions, hee had his life spared by Salomon, yet Salomon cast him out from being Priest vnto the Lord.

In bodie punished by imprisonment, by drawing.

By death extraordinary.

Punished in bodie, by imprisonment and tortures, by being drawn on a hurdle from prison to execution (to shew how hee had beene drawne by brutish passions, and beastly affections) by death, and that not ordinarie, as an ordinarie Malefactor, but extraordinarie, as an extraordinarie Malefactor. A These taking goodes from anie man is hanged, but because the traitor offendeth no common member, but the head of the whole estate, & in y^e head the whole estate, being drawne, is first hanged (for I wil omit the more exquisite punishments inflicted vpon Traitors in other Countreys) his secrets (to shew he was most vnworthy to be begotten, or to beget others) cut off and throwne into the fire,

his bellie
impure
cherie, to
the fire,
sured so
borne the
sprite, a
politique
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so, notw
from the hea
any quar
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fire, his bellie ripped vp, his heart, the impure vessell of pernicious Trecherie, tozne out and thzowne into the fire, his bodie, hauing harboured so wicked a heart, hauing bæene the Cage of a rebellious spirite, as it was in the bodie politique by Treason, diuided, from the head, and other members, so, now by the Axe, it is cut off from the head, and diuided into many quarters.

Sonne. How be they punished in buriall?

Father. In buriall, or rather by the defect of buriall, are they punished. Was it not a punishment, that was sozetolde by Ieremie of Iehoiakim the Sonne of Iosiah, hee shall bee buried as an Asse is buried, Euen drawne and cast foorth without the walles of *Ierusalem*? But greater is the punishment of Traitors in their buriall, then was that of Iehoiakim, Iehoiakims buriall was the buriall of an Asse, the

Iere. 22. 18, 19

Judgement in
buriall.

Traitoꝝ buriall is worse then the buriall of an Ass: an Ass drawne without the gates of Ierusalem, and deuoured of Dogges, or the beastes of the field, is sone forgotten, but the Traitoꝝ body (though our mercifull Soueraigne doth heerein many times shew great mercie) not drawne without the gates, but fixed vppon the gates of Ierusalem, is not deuoured of the beasts of the field, and forgotten, but exposed to the eyes, and reserued in the memoꝛie of men, that as his pernicious attempts were an euill example to others, so his mangled, and vnburied limmes might bee a dreadfull and heedeless caueat to others.

Sonne. Wherein are they further punished?

In name.
Eccles. 7, 3.
Prou. 22, 1.

Father. In name, a good name (sayth the royall Preacher) is better then good oyntment, a good name, saith he, is to be chose above great riches, and louing fauour is above

Cæsar
silver and
be wicked
bells and
Well
name
bitterly
putrified
ur, so tha
sion and
the Traye
bite, E
is before
the. What
true Eng
unhappie
in Ker, Par
ets, thou
sare, Rem
bell any fu
ter death,
and in the
cher. Lo
meth furth
in Eng
enerie or
did in Pe

Cæsars Dialogue. 63

boue siluer and Gould : but, the name
 of the wicked (who so wicked as
Rebelles and Traitors) shall rot.
 rot? Well were it for them if
 their name coulde so rotte that it
 might vtterly be extinguished: but
 being putrified, it giueth a noysom
 sauer, so that whereas Iacob said
 to Simeon and Leui, yee haue, **So**
euerie Traytors bird may say of
 his Sire, Thou hast made mee
 stinke before the Inhabitants of the
 Lande. What moze odious smell
 to all true English heartes, When
 the unhappie memorie of Cade,
 Straw, Ket, Parrie, and others of like
 deserts, though greater estates?

Prou. 10, 7.

Gen. 34, 30.

Sonne. Remaines there to the Re-
 bell any further punishment af-
 ter death, but in their *buriall*,
 and in their *name*?

In posteritie.
 The clemen-
 cy of the Eng-
 lish, and the
 seuerity of the
 Persians and
 Macedonians,
 to the poster-
 tie of Tray-
 tours.

Father. To the Rebelle there re-
 maineth further punishment, for
 though in England they put not to
 death euerie one of the familie as
 they did in Persia, nor fine of the

Ester. 16, 18.

Traitours nærest kinsfolke as they did in Macedonia, yet euen among vs is the Traiour punished in his posteritie.

Rom. 13, 4.

Deut. 17, 19.

Obiect. against punishment in posteritie.

Ezek. 18, 20.

Sonne. Since *Kinges* are Gods *Ministers*, and are to reade in the word of God all the dayes of their life, I greatly maruaile that they punish a Traiour in his posteritie, since God himselfe hath sayd, *The same soule that sinneth, it shall die: The son shall not beare the iniquitie of the Father, neither shall the Father beare the iniquitie of the Sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe.*

Father. My *Sonne*, as Pithagoras enioyned his Schollers to five yeares silence, that by hearing him, and his moze auncient Disciples, they might know what and howe to speake befoze they did speake, so the Scripture chargeth youth to be silent:

A Caueat to youth.

silent : the Apostle willeth all to be Ecclus. 32, 8.
 swift to heare , and slowe to speake, Iames. I. 19.
 not rash like many ignozants both
 in State, and Church, striving to re-
 pꝛoue th at which they vnderstand
 not, but bee thou most aduised in Rom. 12. 3, 16
 matters that be too high for thee : &
 yet, since I am perswaded thou
 speakest rather to haue instruction,
 then to vse reprehension, that thou
 mightest not, as in yeares, bee also I Cor. 14. 20.
 in vnderstanding a Childe , knowe
 that a man (consisting of a bodie,
 which we haue from our Parents, Gene. 5, 3.
 and a soule which is given vs im- Eccles. 12, 7.
 mediately from God) is subiect
 both to Corporall or Temporall, and Obiect. an-
 to spirituall, and æternall punish- swear'd.
 ments, of which spiritual and eter-
 nall punishments, thou art to vnder-
 stand that of the Prophet, The
 same soule that sinneth it shall die, God puni-
 the Sonne shall not beare the iniquity sheth in po-
 of the Father : But for Corporall & steritie.
 Temporall punishments, the God
 of Heauen and earth visiteth the
 iniquitie

Exod. 20, 5.

1. Sam. 3, 13.

Gen. 9, 25.

2. Sam. 3, 29.

2. King. 5, 27.

Math. 27, 25.

Howe the
Church of
England pray-
eth that God
would not re-
member the
sins of our
Fore-fathers.
Ester, 16, 13.

14.

iniquitie of the Father vppon the Children vnto the Third and Fourth generation, and iudgeth the house of *Ely* for euer, because his Sonnes ranne into a skaunder, and hee stayde them not. Thus Cham in Canaan, Ioab, & Gehezi, in their posteritie were punished: thus the bloud of our Sauiour is vppon the Children of the Iewes vnto this day. Thus pray we in the Church of England, that the Lord would not remember the sinnes of our Fore-fathers. And thus the Gods on earth haue punished Traitors in their Children and childrens children. Thus Haman, because hee desired to destroy Mordocheus the preseruer of the Kinge, and innocent Ester the Partaker of the Kingdome, whom when hee had taken away, his minde was for to haue layde waite for the Kinge, and by this meanes to translate the Kingdome of the Persians, vnto them of Macedonia, was not onely (hauing been the second

to

Cæsars

the Kinge)
the Cubit
come Sonne
were hand
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got the
sth of his
in, yet such
English
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the loue o
their Chil
may be con
here is th
it is not n
his houses
ndes, with
th the loss
blode of his

to the Kinge) hanged on a Tree of
 Fiftie Cubittes high, but also his
 Tenne Sonnes and all his Famili^{es} Ester. 9. 14. &
16. 18.
 ly were hanged. Though in de-
 testation of Treason, this punish-
 ing of the Traytour euen with the
 death of his posteritie haue beene
 vsed, yet such is the clemencie of
 our English gouernment, that it
 sparing their liues, punisheth the
 onely in Lands, houses, goods, Offi-
 ces, bloud & honor. Oh my Sonne, Yee
 since as y^e fish swimmeth with the
 streame, as the streame floweth
 from the spring, as stones runne
 downe the hill, as the sappe ascen-
 deth from the roote to the branches,
 so the loue of Parents descendeth
 to their Childzen: what Father
 though he could not be moued (yet
 where is there one so sencelesse
 that is not moued) with the losse
 of his houses, with the losse of his
 Landes, with the losse of his Offices,
 with the losse of his goodes, with
 the losse of his good name, with the
 losse Fathers

68. Cæsars Dialogue.

losse of his libertie, with the losse of his life, with the imbowelling and dis-membring of his body, with the losse of Christian buriall by his vnchristian behauiour, towards so christian a Prince, yet what father bred of Tigers blood, & fed with milke of Wolves can bee so stonie hearted, as not euer to keepe himselfe loyall to his Prince and Countrey, leaſt he vnnaturally & most vniustly, bzing those iust punishments vpon his Childzen, and childzens childzen, so enforcing them, if not to accurse, yet (euen when they are silent) to proclaim to all future ages their ancestors disloyall trecheries, and treacherous disloyalties to their Prince and Countrey?

Sonne. Sir, I remember you diuided the punishments of *Traytors* into punishments inflicted vpon them by *man*, and punishments inflicted vpon them by *God*: remaine there any more then these you haue already

na-

bee not

Traitours.

Cæsars

named?

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by men:

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Externall,

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father. The

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re meanes

top, as th

named?

Father. There remaine moze the
these. These are from God, but by
the ministerie of men, and therefore
I called them punishments inflicted
by men: I call the other Gods
punishments, because they come
immediately from God. The pu-
nishments that are to bee inflicted
by the ministerie of men, men by
fauour, by policy, by power some-
time escape: but those that God
himselfe immediately inflicteth with
his owne hand, no man can escape,
for, sayth Salomon, there is no wis-
dome, neither vnderstanding, nor
counsaile against the Lord, and these
bee Externall, Internall, or Eternall.

Iudgements
from god and
man vppon
Traytours.

Prou. 21. 30.
Si fera, tamen
certa vindicta
Dei.
From God.

Sonne. So many before, and so ma-
ny more! I pray you what bee
the externall?

Externall.

Father. Wee may then say that
God immediately punished Trai-
tours externally, when either ordi-
narie meanes be extraordinarily stir-
red vp, as the people of the Lande
to

Men.

70 Cæsars Dialogue.

2. Kinges. 21.
24.

Jerem. 27, 8.
Sword.
Famine.
Pestilence.
Leprosie.
Fierie Serpents.
Earth.
Swallowing.
Confederacye
of vnreasonable
and fencel-
les creatures.
2. Sam. 18, 9.

Internall.

to punishe those that conspired a-
gainst Kinge Amon : or by meanes
which man cannot vse, so god him-
selfe by Ieremie denounceth the na-
tion and Kingdome which will not
serue the same *Nabuchodonozor* King
of *Babell*, and will not put their necks
vnder the yoke of the King of *Babell*,
The same Nation will I visite with
the sword, and with the famine, and
with the pestilence, vntil I haue whol-
ly giuen them into his handes. So
punished hee Miriam with leprosie
as white as snow, the murmuring
Israelites, with the fierie Serpents,
Corah, Dathan, and Abiram with
the earthes swallowing of them vp
quicke, Absolon with his owne
Mule to drawe him, and his owne
haire, and a great thicke Lake to
hange him.

Sonne. Howe doth God punishe
them internally?

Father. Not to speake of other
internall punishments, he punish-
eth the in-conscience : A good con-
science

Cæsars

ere (saith
feast, but
conscience
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god, at
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age is it (sa
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aking thou
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he whom
did forget
st. Iohn se
red when
all flye awa
all fire on t
when th

science (saith Salomon) is a continu- Prou. 15. 15.
 all Feast, but such as will not obey Rom. 13. 5.
 for conscience sake, such as will not
 submitte themselves for the Lordes 1. Pet. 2. 13.
 sake; are by the Lord depriued of
 this good, and toymented with an
 euill conscience: and that this is a
 fearefull punishment, wee may
 learne of the Wiseman: A fearefull
 thinge is it (saith hee) when malice
 is condemned by (which another
 sayth, is more then a Thousand wit-
 nesses) her owne testimonie, and a
 conscience that is touched, doth e-
 uer forecast cruell thinges. These be
 those furies, whereof the Poets, those
 accusing thoughtes whereof the A- Rom. 2. 15.
 postle, that neuer-dying worme,
 whereof the Euangelicall Prophet, Esay, 66. 24.
 and he whom the Euangelicall Pro- Mark. 9. 44.
 phet did foretell, that Booke where 46, 48.
 of St. Iohn sayth, That it shall bee
 opened when the Earth and Heauen Reuel. 20. 21.
 shall flye away from his face, that
 shall sitte on the great white throne.
 This, when they are abroad, though Leuit. 26. 38.
 there

Prou. 28, 1.

Dan. 5, 5, 6.

1. Sam. 24, 6.

Acts. 2, 37.

Gen. 4, 13.

Math. 27, 3,

4, 5.

there be but the sound of a leafe shaken, chaseth them : this, when they be within, maketh them flye though none pursueth them : this writing in their heart, like the hand-writing, which Balthazar saw vpon the wal, when they are in the height of their pride, will cause their countenance to be changed, their thoughtes to be troubled, the ioints of their loynes to bee loosed, & their knees to smite one against the other. This, if they cut but the lap of the Princes garment, will touch them at the heart. This, if they offer violence to their Lord, will pricke them at the heart. This, as it did Cain for his Brothers bloode, will much more for their Lieges bloode, make their owne heartes to thinke, and their owne mouthes to say, that their punishment is greater then they can beare, that their sinne is greater then can be forgien them. This, as it did Iudas, will make their soules to loath and abhoze their bribes receiued
for

Cæsar

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God. Wel
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for their trecherie, and their handes
to caste them downe, and their
tongues to proclaime that they haue
betrayed innocent blood. This,
will make their owne handes to
hang them, though like Iudas they
haue faith to worke Miracles, or
like Achitophel, they can giue coun-
saile, as if one asked at the Oracle
of God. Were there no other I
would say with Iuuenall.

2 Sam. 17, 23.

Math. 27, 5.

Luk. 10, 17.

2 Sam. 16, 23.

— *Cur tamen hos tu
Euasisse putes, quos diri conscia facti,
Mens habet attonitos, & surdo ver-
bere cedit
Occultum quatienti animo tortore fla-
gellum?*

Iuuenal.

—How deem'st thou them ac-quite
Whome guiltie minde of fact so foule
doth fright:
And scourge vn-seene doth beate
with vn-heard blowe,
Their hang-man restless Conscience,
biting soe?
Donne.

Sonne . O hatefull treason : howe art thou enuironed with fearefull iudgements ? iudgement in house and Lands, iudgement in Offices, iudgement in bodie, iudgement in buriall, iudgement in honor and reputation, iudgement in Children, iudgements powred vppon thy head, euen by the hand of God externally, and this of conscience, internally! O most mightie and most mercifull God, of thy infinite mercie, by thy infinite grace, blesse mee euermore from this sinne, that I may euermore be blessed from the punishments of this sinne .

Thus pray we
all.

Chrisostomes
wish.

Father, As Chrisostome wished, that men woulde dayly thinke of hell, and speake of hell, that so by feare thereof, they might be drawn from sinne : so I wish they would dayly thinke of, and dayly speake of the iudgements which Resisters and Rebelles doe receiue, that so they

The Authors
wish.

Caesar

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they might bee d̄ziuen from trea-
son : but the better to d̄ztue thes
from it, knowe there is another
Judgement vppon Traytours moze
greeuous then any of these, moze
greeuous then all of these.

Sonne. Is it possible?

Father. If Lucifer for Rebellion
fell from heauen, if Adam for Dis-
obedience was cast out of Paradise, Eternall. Gen. 3. 24
his whole posteritie infected with
originall sin, made subiect to death, Rom. 5. 12
became the Children of wrath, then Eph. 2. 3.
no maruaile though sedition bee
such a worke of the flesh, as whoso-
euer is guiltie of it, it barreth him
from inheriting the Kingdome of Gal. 5. 19, 20
God. If it seemed so gr̄euous to
Absolon lying in Ierusalem, not
once in two yēeres to see the face of
Dauid, 2 Sam. 14. 32 Oh how gr̄euous shall it
be for all Rebelles (d̄ying without
repentance) neither to come into
the newe Ierusalem, nor to see the
face of God for euer? If it bee a
gr̄euous thinge to lye fettered in a
prison,

prison, **Q** how græuous is it with
 the vngodly, (of whome Rebels bee
 Paine of sence in the first ranke) to bee turned in-
 Math. 22. 13. to hell, and there to lye bound hand
 and foote? **W**ouldest thou know
 the sharpnes of those paines? **C**hrist
 Acerbitie. telleth thee, they go into fire. **W**oul-
 Math. 25. 41. dest thou knowe the time it doth
 Eternitie. last? he calleth it everlasting. **W**oul-
 dest thou knowe the companie they
 Societie. shall haue? hee telleth thee the Di-
 uell and his Angels. **W**ouldest
 thou haue it further expressed? as-
 sure thy selfe that as the ioyes of
 the godly, purchased by the obe-
 dience of the Sonne of God, are
 such, as the eye of man hath not
 scene, nor the eare of man hath
 heard, nor can enter into mans heart,
 Unspeakable. so also bee the paines and torments
 prepared for the disobedient sonnes
 of men.

His wish for
 the English.

Sonne. The Father of mercies of
 his great mercie, keepe me and
 all my Countrey-men from this
Crime, and from these *Paines.*

The

Cæsar

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*The rewardes of loyaltie
to Cesar.*

*The Fourth
Cable.*

Father, He is the Minister of God
for thy wealth: Doe well, so shalt
thou haue praise of the same. **The**
rewardes of loyaltie be either gene-
rall to all, or particular to some.

Rom. 13. 3, 4.

Generall re-
wards of the
Loyall.

Generall to all, this Daniell declar-
eth somewhat darkely, Beholde
I sawe a Tree in the midst of the
earth, and the height thereof was
great, a great Tree and stronge, and
the height thereof reached to heauen,
and the sight thereof vnto the ends
of all the earth, The boughes there-
of were faire, and the fruite there-
of much, and in it was meate for all,
it made a shadowe vnder it, for the
beastes of the field, and the fowles
of Heauen dwelt in the boughes
thereof, and all flesh fed of it. **Esay**
more plainely, That man shall be as
a hyding place from the winde, and
as a refuge for the tempest, and as

Darkely sha-
dowed.
Dan. 4. 7. 8. 9.

Plainely ex-
pressed.
Esay. 32.

Jerem. 29. 7.

If Israell for
her peace
must seeke
the peace of
Babell,

Wil not Eng-
land for her
good seeke
the good of
Elizabeth?

1. King. 4. 25.

What Salo-
mon was to
Israell, that
Elizabeth is
to England.

Particuler re-
wards for the
loyall.

Prou. 22. 29.

Prou. 16. 15.

Riuers of waters in a drie place, and
as the shadowe of a great Rocke
in a wearie lande. **Wherefoze, as**
Jeremy willed the Israelites, to seeke
the prosperitie of the Citie whether
they were carried, so I beseech all
English-men, to seeke the prosperi-
tie of Cæsar, vnder whom they are
gouerned: and Ieremie his reason
may induce them, in the peace
thereof, they shall haue peace, in the
prosperitie thereof, they shall haue
prosperitie, in the glozie thereof,
they shall haue glorie. Iudah and
Israel dwelt without feare, euery man
vnder his vine, and vnder his figge-
tree, from Dan, euen to Bersheba, all
the dayes of Salomon: haue not
England done the like, from Bar-
wicke euen to St. Michaels Mount,
all the dayes of Elizabeth? But if
any man through diligence, stan-
deth before Kings, and not before
the base sort, hee shall finde that in
the light of the Kinges countenance
is life, and that his fauour is a cloude
of

the latter ra-
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is Haman
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of the latter raine. **If I regarde a** House.
house, I see it brought Mordecaye Ester. 2.21. &
from sitting at the Kinges gate, to 8.2.
bee placed ouer the house of treche- Externall
rous Haman. If I respect outward pompe.
shewe, I see Ioseph in the second Gen. 41.43.
Charet of Egypt, Daniell clothed Dan. 5.29.
in purple, and a chaine of gould a-
bout his necke, Mardocheus vppon
the Kings horse in royall apparell,
a crowne of gould on his head, Ha-
man proclaiming befoze him in the Ester.6.8, 11.
streetes of Shusan, thus shall it bee
done to the man whome the Kinge
will honour. If estimation of the Estimation of
people, for it, Dauid was honoured the people.
with his Tenne Thousand. If fauor 1.Sam.18.7.
and frendship of the worthyest, this Fauour of the
knitte the soule of Ionathan, to the worthyest.
soule of Dauid. If alliance with 1.Sam.18.1.
the greatest, this espoused Ioseph Alliance with
the prisoner to Asenath daughter of the noblest.
Potipherah Priest, or Prince, of On; Gen.41.45.
this brought Dauid the Shepheard 1.Sam.18.27.
to Michall Daughter of Saule King Power and
of Israell. If power and authoritie, authoritie.

Gen. 41. 40.

Esther. 10. 8.

Dan. 6. 3.

Good to our
Nation.

Esther. 6. 2, 10

& 8. 10.

Good of the
Church of
God.

1. Esd. 4. 47

A good name
and perpetuall
renowne.

Esther. 10. 2, 3

Good of our
posteritie.

2. Sam 19. 32.

Barzillai duti-
fully loyall.

this made Ioseph second in Egypt,
Mordecay second in Persia, & Da-
niell second in Babilon. If good to
our Nation, this list vp Mordecay
to the deliuerance of his people
from destruction. If the good of
the Church of God, this, with the
blessing of God vppon him, who
aymed at so good an end, made Zo-
robabell gracious in the eyes of
Darius. If a good name, and eter-
nall renowne (what moze precious
then a good name, especially eter-
nized?) This caused Mordecayes
vertues, and Mordecayes magnifi-
cence to be celebrated in the Croni-
cles of Media and Persia, this eter-
nized them in the neuer-fayling
word of the eternall God. If the
good of our posteritie, (a dead man
still sameth to liue in his posterity)
Barzillai when Dauid fledde from
Absolon, prouided him of suste-
nance lying at Mahanaim, and af-
ter Dauids victorie, conducted him
ouer Iordane, Dauid for this not
onely

oly offer
in Jeru
anfoeuer
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Iuham,
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and others
his, for
as loyalt

onely offered to feed Barzillay with him in Ierusalem, and to doe for him ^{David} whatsoeuer hee woulde require of him, and when hee woulde needes depart, kissed him, and blessed him, but also for his sake accepted of Chimham, dealt royally with him ^{2. Sam. 19. 33,} in his life, and in his death-bed, ^{38, 39.} commaunded Salomon to shewe ^{1. King 2. 7.} Kindnesse to the Sonnes of Barzillai the Giliadite, and to lette them be among them, that cate at his Table. O blessed loyaltie blessing the loyall, not onely generally with the common, and publique, but also particularly with the priuate good, good in possession, good in estimation, good in authotitie, in honor, in fauour, in alliance, in name, in Religion, in fame, in posteritie! O blessed loyaltie! Is it not enough that thou blestest vs with so many fauours, but others for vs, not vs and others at this present, but others, for vs hereafter? Barzillai was loyal to Dauid in his distresse,

Gratefully

Dauid was gratefull to Barzillai, when hee was deliuered from distresse, gratefull in life, gratefull in death, death makes men forgette their owne Children, their owne selues, death and the panges of death, could not make Dauid to forget Barzillais loyaltie; death had power to end and cut off Dauids life, death had no power to end or cut off Dauids gratuitie for Barzillais loyaltie, that both might remaine after death, even at death, hee charged his Sonne to shewe kindenesse to Barzillais Sonne, to Barzillais Sonne: to Barzillais Sonnes; and such kindenesse, that they should eate with him at his Table: Barzillai dead, Barzillais loyaltie, Dauid dead, Dauids gratuitie brightly shineth in their posteritie.

Royall.

Both

Immortall.

Sonne. Good Father, you shewing *Cesar* to be set ouer me of *God*, my dutie to *God* mooued mee to performe my ducie to

Cesar :*Cæsars**Cesar* :

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Cæsar : you shewing the hay-nousnes of the *crime* of disloyaltie, my heart abhorred it, and I beseech God that no disloyaltie come into my heart, much lesse breake out of my *tongue* in speaking, or my hand in action, you shewing the iudgements incident to the *disloyall*, if I had so little grace, and so little reason that nought else coulde, feare of them may keepe mee from this *Crime* ; but now you shewe the great benefits which spring out of *loyaltie*, you haue inflamed my heart with a feruenter loue of the same .

Father. Let me then my Sonne further inflame it. If Cæsar bee ouer such a people as Salomon was, 1 Kings. 3. 8.
and, as Paule was for all Churches, cumbred with the care of them 2. Cor. II. 28.
daily, or thy merites bee not of that moment, or there is not that opportunity, to haue them knowne vnto Cæsar, and therefore Cæsar cannot

Esther.6.3.

cannot say with Assuerus (though Cæsar bee as bountifull and royally gratefull as Assuerus,) what honor and dignitie hath beene giuen to Mordecay for this? Yet for the Publique good (for which Sampson in Israell, Curtius in Rome, many in many Nations sacrificed their liues) and in the publique, thy priuate good (though Cæsar should neuer heare if thou wert disloyall, and therefore could not punish thee) yet giue Cæsars to Cæsar, as the Lord

Luke. 17. 10. Jesus sayth, for duties sake, and for
 Math.3.15. righteoulnes sake, as Saint Paule
 Rom.13.5. sayth, for conscience sake, as Saint
 1.Peter.2.13. Peter sayth, for the Lordes sake, and
 Iames.4.14. (though man doe not, whose life is
 Esay.40.6. a vapoure, whose flesh is grasse,
 Reuel. 22. 12. whose rewardes bee temporarie) the
 ibidem. Lord whose rewarde is with him,
 Math. 24.35. who wil come shortly, whose words
 shall not passe away, though hea-
 uen and earth passe away, will re-
 ward thee, reward thee, as else hee
 will punish thee, Externally, Inter-
 nally,

Cæsa

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nally, Eternally.

Eternally (for our good Subiect
is to be a good man, our true Cæsari-
an to be a true Christian, and neither
good Christian, nor good man is he,
who giueth not to God those things
which bee Gods, and for Gods
ordinance to Cæsar those thinges
which are Cæsars) Blessed shalt
thou be in the Citie, and blessed al-
so in the field, blessed shall bee the
fruite of thy bodie, and the fruite of
thy ground, and the fruite of thy
Cattell, the encrease of thy Kine, and
the flocks of thy sheepe, blessed shall
thy basket be and thy dough, blessed
shalt thou bee when thou comdest
in, and blessed also when thou goest
out.

Gods rewards
of Loyaltie.

Externall.

Deut. 28.3,4,
5,6.

Sonne. How internally?

Father. What greater blessing
then the soules banquet, then the
soules continuall banquet? A good
conscience, sayth Salomen, is a
continuall Feast. What melodie to
that sweete harmonie of excusing
thoughts

Internall.

Prou. 15.15.

Rom. 2. 15.

Rom. 8. 16.

Reuel. 20. 12.

Luk. 10. 20.

thoughtes? What comfort to that
most comfortable assurance that the
opening of the Booke will shewe,
that our names are written in Hea-
uen? When others wringe their
handes for greefe, this will make
thee clappe thy hands for ioy, when
others tremble thou shalt triumph.
This maketh thee to sleepe quietly,
to wake cheerefully, to bee alone
without feare, & with others with-
out distrust, in thy affaires confi-
dent, in thy recreation comfortable:

2. Sam. 10. 8,

9. 12.

If Rebels were behinde thee, and
before thee, as the Ammonites, and
the Aramites were before Ioab, and
behinde him, yet thou wouldest re-
solve with Ioab, Be stronge, and let
vs bee valiant for our people, and for
the Cities of our God, and lette the
Lord doe that which is good in his
eyes.

Sonne. And how eternally?

Eternall.

Father. Eternally, when after
all thy loyaltie to thy Soueraigne
Prince, the Soueraigne of all Prin-
ces

res shall aduance thee into the great
 Citie holy Ierusalem. Was it not
 sayd of thee by the Psalmist, verie
 excellent thinges are spoken of thee
 thou Citie of God? Hath not the
 diuine Agle, the Agle of Diuines,
 sayd of thee, that thou art pure gould
 like vnto cleare glasse? of thy street,
 that it is pure gold as shining glasse?
 of thy shining, that it is like vnto a
 stone most precious, as a Iasper stone
 cleere as Chrystall? of the foundati-
 ons of thy wall, that they are gar-
 nished with all manner of precious
 stones? of thy Twelue gates, that
 they are twelue pearles? of euerie
 gate, that it is of one pearle? of the
 keepers of the Twelue gates, that
 they are twelue Angels? of thy light,
 that it is the glorie of God, and the
 Lambe? of thy Temple, that the
 Lord God almighty, and the Lambe
 are thy Temple? of the puritie of
 thy Inhabitants, that there shall
 enter into thee, no vncleane thinge,
 neither whatsoeuer worketh abho-
 mination,

Reuel. 21. 10.
 Psal. 87. 3.

Matter. 18.
 Streete. 21.

Splendor. 11.

Foundations
 of the Wall.
 19.

Gates. 21.

Porters. 12.

Light. 23.

Temple. 12.

Puritie of In-
 habitants. 21.
 37.

Recordes. 20. mination, or lyes? of thy recordes,
12. that they be the booke of life? of thy
Water, that it is not that *aqua vite*,
 or *aqua Celestis*, that is vsed on earth
 for bodies, but for soules it is a pure
Water. 22. 1. Riuer of water of life, cleere as Chry-
 stall, proceeding out of the throne of
 God, and of the Lambe? Of thy
Tree. 2. Tree being in the middelt of thy
Fruite. ibi- stræt, and of either side of the Ri-
dem. uer, that it is the Tree of life? that it
 beareth twelue manner of fruites?
Immunities. that it giueth fruites euerie moneth?
3, et 5. that the leaues thereof serue to heale
 the Nations with? of thy immuni-
Estate. 5. ties, that there shalbe no more curse,
 no night, no neede of candle, nor
 light of the Sunne? of the estate of
 thy Inhabitants, that they shall
 raigne for euermore?

Remember my sonne, who is
 the founder of Cæsar, whose ordi-
 nance they resist that resist Cæsar,
 the iudgements they receiue that
 resist Cæsar, the rewardes of them
 that obey Cæsar, God in Cæsar.

For.

For as Moses sayd to Israell, so *The Author*
 say to thee, and in thee to England, his contesta-
 I call heauen and earth to recorde tion to
 this day against you, that I haue set *England*.
 before you death and life, blessing *Deut. 30. 19*
 and cursing, therefore chuse life, that
 thou and thy seed may liue, and with
Jeremie, But if you will not heare His protesta-
 this, my soule shal weepe in secret for tion.
 your pride, and mine eyes shall weep *Ierem. 13. 17*
 and droppe downe teares.

Sonne. Deare Father, neither shall
 heauen nor earth, by the grace
 of the *Almightie*, beare record
 against mee; neither shall your
 soule weepe in secret, nor your
 eyes droppe downe teares for
 my *Disobedience*, either in
Thought, Word, or Deede: for
 more doe not the foure windes
 purify the aire, then these foure
 propositions haue purified my
 hart, and I hope that that holy
 spirite, which came downe
 from heauen with a mightie & *Acts. 2. 2.*
 rushing winde, will enable me

to hould my course against the
winde, and tide of all traytours,
and therfore as you diuided the
breach of Allegiance, into
Thought, Word, and Deede, so,
I beseech you, shewe me some
braunches of Allegiance, that
I may the more certainly see
what I owe to *Cæsar*.

*Sixe braun-
ches of Al-
legiance.*

2.Chron.9.18

Father. My Sonne, for thy me-
mozies sake, vnderstand, that as
there were six steppes to the throne
of Salomon: so there bee six parts
of thy duetie to Cæsar.

Some. Howe I praye you, shall I
know them?

Rom. 13.4.

Psal. 21.3.

Psal. 45.6.

2.Chro.9.17.

Rom. 13.4.

1.King.2.15.

Father. Seest thou the Sword
caried befoze her? the Crowne of
pure gould vppon her head? the
Scepter of Righteousnesse in her
hande? the magnificent Throne
whereupon she doth sit? her Person
which is the Minister of God for thy
wealth? and the Lord by whome
the Kingdome came vnto her?

Some. Blessed bee God I doe see
them,

them, and God long so blesse
me, that long I may see them.

Father. The Swoord exacteth
feare: the Crowne importeth Ho-
nour: the Scepter requireth Obe-
dience, the throne deserueth Tri-
bute, the person meriteth Defence,
and the Lord commandeth Prayer.

Feare.
Honour.
Obedience.
Tribute.
Defence.
Prayer.

Sonne. First, I beseech you instruct
me in the first.

Father. Feare is to be given to
Cæsar, so teacheth humanitie, so tea-
cheth Diuinitie. For humanitie,
Periander hee sayth, Feare Princes.
For Diuinitie, Salomon he sayth,
Feare the Lord and the Kinge. If I
be a Maister, doth God say where
is my feare? If I bee a Maister,
may the King say, Where is my
feare? Be yee afraide of the sword,
sayth Iob, for the sword will bee a-
uenged of wickednesse. Would a-
ny priuate man strike mens hearts
with feare? Let him knowe that
God hath not giuen the sword of
Princes to priuate men. Concer-

Feare.
Feare of Prin-
ces taught
both in Hu-
manitie and
Diuinitie.
Prou. 24. 21
Feare due to
Cæsar, as to a
Father,
Malach. 1. 6.
as to an aucto-
rity of wic-
kednesse.
Iob 19, 29.
God distin-
guisheth be-
tweene pri-
uate persons,

- ning these, he sayd in the law thou shalt not kill, hee decreed befoze the
Exod. 20. 13. law, Who so sheddeth mans bloud,
Gen. 9. 6. by man shall his bloud be shed, affir-
Math. 26. 52. med in the Gospell, All that take
the sworde, shall perish with the
Reuel. 13. 10. sword, confirmed in the Reuelati-
on, If any man kill with a sword, hee
must bee killed by a sword: but of e-
uerie one of those, hee sayth by the
Rom. 13. 4. Apostle, He is the Minister of God
and the Prince. to take vengeance on him that doth
The sworde euill. Is hee onely for a shewe?
not for a bare **No,** sayth *Paule*, hee beareth not
shewe. the sword for nought. **No,** sayth
Prou. 16. 14. Salomon, the wrath of the Kinge is
as the Messengers of death: And
Prou. 19. 12. againe, the Kings wrath is like the
roaring of a Lion. Hence may it
Sodaine is the bee that Salomon affirmeth of the
destruction of seditious, that their destruction shall
the seditious. rise sodainely. I, therefore with Sa-
Prou. 24. 22. lommon, aduertise thee, to take heede
To what wee must take to the mouth of the King. If thou
heede, wilt haue another reason added to
Ecces. 8. 3, 4. the former, hee sayth, where the
word

word of the King is, there is power. If thou wilt knowe howe great power, the second of those Squiers of the bodie making Orations before Darius and his Nobles telleth thee, though men rule by land, and sea, and ouer all thinges in them, yet is the King greater, for he ruleth all thinges, and is Lord of them. If he bid them make Warre one against another, they doe it: If he send them against the enemies, they goe, and breake downe mountaines, and wals, and Towers, they kill and are killed, and doe not passe the commaundement of the King: If he bid kill, they kill: If he say spare, they spare: If he bid smite, they smite: If he bidde them make desolate, they make desolate: If he bid build, they build: If he bid cut off, they cut off. Feare the sword of Cæsar, the powerfull sword of Cæsar. But especially (for a wise-man, saith Salomon, feareth, and departeth from euill, but a Foole rageth, and is carelesse) feare

The greatness of the Kinges power.

1 Esd. 4. 2, 3, 4, 5, 6, 7, 8, 9.

A difference of the wise man and the foole.

Prou. 14. 16.

Cesar puni-
sheth the
transgressor
of the lawes
of the land.
Cesar puni-
sheth the traſ-
gressor of the
lawes of God.
Rom. 13.

Whereuppon
and to what
end this feare
beareth the
eyes of Sub-
iects.

What the ver-
tuous subiect-
feareth.

Iob. 29. 8.

This feare is
the porter of
the heart.

to commit euill, feare the breach of
the Lawe of the Land, feare the
breach of the law of God. Feare the
breach of the Lawes of the Land,
for the King of the Land will take
vengeance of the transgressors of
the lawes of the Land. Feare the
breach of the lawes of God, for the
King of the land, being the Minister
of God, will take vengeance on
them that transgresse the lawe of
God. This feare carieth one eye
of the Subiect vppon the Princes
sword, that hee neuer prouoke it:
the other eie vppon the offence, that
hee neuer commit it: hee feareth
blame, as much as paine: reproach,
as much as torment: dishonour, as
much as death. So the yong men
fearing to bee seene (where and
when they should not) when they
sawe *Iob*, hidde themselves. This
feare, as the Porters keepe Traytors
out of the Princes Court, keepeth
treacherie out of the Subiects hart.
This feare, as ballast preserveth the
Shippe

Shippe from being ouerbloſſone of the winde , keepeth the ſoule of the ſubiect that ſhe be not ouerthrowne by others flatterie, or her owne preſumption . This feare, as a bridle, curbes vs from all diſobedience . This feare, as a naile fircth vs firme in our duties. This feare , as the woman in the Reuelation with the two winges , fledde from the Dragon, with her two eyes flyeth from all Rebellion the ſæde of the Dragon . This feare, as Eſther with her two maides comming into the preſence of Aſſuerus , was graciouſly entertained , with theſe two eyes commeth into the ſeruiſe & fauour of her Soueraigne. This feare giue to Cæſar , to Cæſar thou oweſt this feare .

Sonne . The God of heauen imprint this feare in my heart . But to this feare am I to adioyne honour ?

Father . If as amonge the Elements the fire is moſt excellent : If

The ballaſt of the ſoule.

The bridle of the affections
The naile that faſteneth vs in our dueties .

The two eyes of this feare be two wings wherewith we flye from Rebellion .

Reuel. 12. 14.

The two waiting women wherewith a ſubiects mind endued is prepared to the ſeruiſe and fauour of his Soueraigne .

Hest. 15. 5, 6, 7, 11.

Rom. 13. 7.

Honour.

1 Cor. 15. 41.

Honor are we
to giue to
Cesar, least we
beare false
witness.

Exod. 20. 16.

Least wee
breake the
Canon of the
Apostle.

Rom. 13. 7.

Least wee bee
vniust.

Least we
transgresse
Gods Com-
maundement.

Exod. 20. 12.

Least we giue
iust occasion
of complaint
against our
Nation.

Lamen. 4. 16.

as amonge the creatures on earth,
man is most excellent: If as among
the starres of Heauen, one starre dif-
fereth from another starre in glorie:
So Cesar amongst men by the fin-
ger of God is made most excellent:
Who will not (since honour is as
the Philosopher saith, a testimonie
of excellencie) giue honor to Cesar,
least he beare false witness not a-
gainst his neighbour, not against
Cesar, but against God who hath
exalted Cesar: least hee breake the
Canon of the Apostle, Giue honour
to whome you owe honour: least he
be vniust, not giuing to euerie man
his dutie: least he transgresse Gods
owne commaundement: least, as
Ieremie complained of the Iewes,
They reuerenced not the face of the
Priestes, some other complaine of
the English, they reuerenced not the
face of the Prince? The Priest is a
figure of Christ, the King is a figure
of God. If Nabuchodonozor set-
ting vp a dead Image, preuailed
with

with his vngodly Subiects at the
 sound of musicall Instruments, to
 worshipping it with honour forbidden
 of God, shall not Iehouah setting
 vp, not a dead, but (as Menander
 calleth the King) his liuing Image,
 preuaile with all his godly Sub-
 iects at the swæte harmonie of the
 sacred Scripture, sounding out with
 Saint Peter, Honour the King, to
 giue him that honour which hee
 hath commaunded? Will you see
 whereunto the Philosopher com-
 pareth a King? will you see what
 titles God giueth a king? The Phi-
 losopher compareth a King to a Fa-
 ther, to a Phisition, to a Pylot, to
 a Shepheard, If, doth God say,
 I be a Father, where is mine ho-
 nour? If, may the king say, I be
 a Father, where is mine honour?
 Honour Cæsar as a Phisition: The
 Phisitian deliuering the bodie of
 man from euill humours, and many
 some diseases, restoræth it to health:
 Cæsar deliuereth the bodye of the

Dan. 3. 1, 7.

Shall not God
 rather pre-
 uaile with his
 Seruants, then
 Nabuchodo-
 nozor with
 his Subiects?
 What the har-
 monie of the
 Scripture
 soundeth.

1 Pet. 2. 17.

The philoso-
 pher and the
 Scripture tea-
 cheth vs to
 honour Cæ-
 sar.

The Philoso-
 pher compa-
 reth a king to
 a Father, to
 a Phisition, to
 a Pilot, to a
 Shepheard.

Cæsar is to be
 honoured as a
 Father.

Malach. 1. 6.

to be honoured as a Phisition.

Eccus. 38. 1.
Our Cēsar is
a Phisition
Polyticall, and

metaphisicall.

Wisd. 16. 12.

Gen. 41. 38.

estate from euill humours, from dangerous diseases, p̄serueth the sacred Cleargie, the honozable Nobilitie, the well meaning Communitie, in perfect health. Cēsar is not onely a politicall, but also a corporall, and that not a Physicall, but (that you in Cēsar may see an extraordinary stampe of the finger of God) a Metaphisicall Phisition, curing that euill, which to the skilfullest Chirurgions is incurable, which one rarely skilfull in that Science, first not beleeuing, but afterwards with his owne eyes often seeing, he is with the Wise-man readie to say, Neither hearbe nor plaister healed them. Wherefore as Pharaoh sayd of Ioseph expounding his dreame, Can we finde such a man: So wee seeing her most excellent Maiestie by the myraculous giutt of God healing this disease, Can we finde such a woman as this, in whom is the spirite of God? Honour her as a skilfull Pylot, who, notwith

notwithstanding tempests by winds
 from beyond the Alpes, and Pyre-
 nxan Mountaines, notwithstanding
 the waues of the Sea haue
 bene lift vp to heauen, an inuinci-
 ble Armada out of Castile, Portu-
 gall, Biscaye, Andolusia, Arragon,
 Scicilia, Naples, Sardinia, the Ba-
 leares, the Canaries, the Trecceras,
 y^e Indias, with assistance of Rome,
 Florence, Genua, Malta, and others
 deuoted to the Spanish, when peace
 was pretended, came against vs:
 Notwithstanding y^e dreadfull rocks,
 dangerous gulfes, deuouring sands,
 horribly swallowing whirle-pooles
 vppon our owne coastes, doth so
 still guide vs in a calme, that ad-
 miring and amazed wee may say,
 what man, what woman, what wo-
 man more excellent then any man,
 so, to the worlds admiration protec-
 ted, directed, and blessed of the Al-
 mightie, that windes and Seas doe
 so obey her, that Rockes, that shelves,
 that fyrts, that gulfes, that whirle-
 pooles

To be hono-
 red as a skil-
 full Pylot
 An. Dom.

1588.

By the con-
 duct of the
 right hono-
 rable Charles
 Lord Howard
 (now Earle of
 Nottingham)
 Lord high
 Admirall of
 England.

This the pre-
 sent age ad-
 mireth, & po-
 steritie will
 celebrate. j

As a good
Shepherd.
The great
Shepherd
who redeemed vs by his
crosse, & will
crowne her
with an in-
corruptible
Crowne hath
brought her
from being a
Sheepe to the
slaughter, to
bee a Shep-
heard for our
saluation.
Psal. 23. 2.
Judith. 7. 8,
12, 13, 14.
Howe the
Scripture tea-
cheth vs to
honor Cæsar.
The people
ioyfully.
1 Kings. 1.
39, 40.
Men of warre
in all their ac-
tions most re-
spectfully.

pooles cannot annoy her? Haue
not the sheepe a respectiue regard
of the shepherd? What flocke, for
keeping wherof euer since the great
Shepherd (for whome shee was
sometime *tanquam ouis*, of whome
shee shall receiue an incorruptible
Crowne of glorie) hath giuen her a
hooke, hath shee by most vigilant
shepherds made rest in greene pa-
stures, and leadeth vs by (though
many an Edomite & Moabite haue
endeauored to cut them off from our
Bethulia) the waters of comfort.
Will you see what titles God gi-
ueth to a King? the title of Father,
of Lord, of Gods Minister, of Com-
forter, of annointed, of God: yea all
the titles of honour in Heauen and
Earth. God and man hauing so
honoured Cæsar, let all our people
honour Cæsar, as all the people
with ioy and muscicall instruments
honoured Salomon. Let all Gene-
rals of armies, so honour her, that
all be done to her honour, as Ioab
fighting

fighting against Rabbah of the child-
 dren of Ammon, and being ready
 to take the Citie of waters, sent
 to Dauid to come in person, that
 Dauid, not Ioab might haue the
 honour. Let her be honoured with
 great regard in accesse to her pre-
 sence euen of the nearest and dea-
 rest vnto her, as Esther being in her
 royall apparell, stood in the Court
 of the Pallace vntill the King held
 out the golden Scepter. Let her be
 honoured in her presence, with
 most humble gesture euen of the
 Ministers of the eternall God, as
 Nathan the Prophet being come vn-
 to the King, made obeisance before
 the king vpon his face to the ground.
 Let her be honoured with grate-
 full acknowledging of the Lord
 his unspeakable blessing: & there-
 fore as Ioachim the high Priest,
 and the auncients of the children of
 Israell sayd to Iudeth, for the bene-
 fites that God by her had shewed
 to the children of Israell, let the Re-

2 Sam. 12,
 27, 28.

The greatest
 in accesse
 most carefully
 Ester. 5. 1, 2.

In presence, e-
 uen the Mini-
 sters of God,
 most hum-
 bly,
 1 Kings. 1. 23.

In acknow-
 ledging Gods
 blessings vp-
 pon vs all ge-
 nerallye are to
 honour Cæ-
 sar.

uerend

Judith. 15. 8,
9, 10.

uerend Fathers of the Church, and the truely honourable Nobilitie of England say of Elizabeth, for the benefites which God by her most excellent Maiestie hath shewed to England : Thou art the exaltation of Jerusalem : thou art the great glorie of Israell : thou art the great reioycing of our Nation : thou hast done all these thinges by thine hand : thou hast done much good to *Israell*, and God is pleased therewith, blessed be thou of the Almighty Lord for euermore, and all the people say, So be it.

Feare and honour prepare vs to other duties.

Sonne. Finding that your instruction for these two, haue prepared my minde to receiue the rest, I desire to knowe the rest of my duties to Cæsar.

Obedience.

Not to obey Cæsar, our owne practise teach vs to bee vniust.

Father. Of them the next is Obedience, which, since it is vniust, to require of the Inferiour, as the Husband of the Wife, the Father of the Sonne, the Master of the Seruant, and not to giue it to the Superiour, enery

every Subiect to his Soueraigne: Aristot. in his
Oeconom.
 since that is true in the estate, Diligent obe-
 which Aristotle auoucheth in a fa- dience, the
 mily, by how much the more dili- path to prefer-
 gently any obey, so much the grea- ment.
 ter fauour they finde: since that, as Obedience of
 he saith, the obedience of the Citi- Subiects, the
 zens, is the felicitie of the Citie: felicitie of the
 since that then their disobedience, estate.
 as saith that Philosopher, and Sophocles in
 with him the tragicke Poet, there Antig.
 is no greater euill: Since that with Then disobe-
 it a house (saith Christ) cannot dience no
 stand, and a Kingdome come to greater euill.
 naught: Since that Paule for this Disobedience
 duty would haue a *Memorandum*, ruinateth an
 since Peter would haue vs per- estate.
 forme this not onely to the King, Matt. 12. 25.
 but also to such as are sent of the paule giueth a
 King, let vs all giue all obedience memorandū
 to Cesar. But doe examples pre- to teach obe-
 uaile more then reason? The dience.
 whole worlde swarmeth with ex- Titus 3. 1.
 amples of obedience. If amonge peter commā-
 the insecta the Bees obey their King: deth not only
 If among the beasts of the field, the to obey the
 Flockes the kings sake
the officers of
the king.
1. Pet. 2. 13, 14

Examples of
obedience in
the beasts.

(Insecta, be
the flies and
wormes such
bee diuided as
in their bo-
dies, as the
Bee, the wasp,
the Emot, or
Pis-mier, and
such like)

In the fowles.

In all Estates.

In man.

In the celesti-
all spheares.

In the Angels.

Psal. 103. 20.

In the sonne
of God.

Mat. 26. 53:

In his coming
into the
worlde.

Iohn. 6. 38.

In his being
in the world.

Iohn. 4. 34.

In his going
out of the
worlde.

Math. 26. 54.

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Cæsars Dialogue.

Flockes follow their chiefe, and the
heards their head: If amonge the
foules of the ayre, the Cranes, whene
hee that watcheth ouer them cal-
leth, they come, when hee flyeth
they follow: If among men, the ser-
uant obey his Maister, the sonne
his Father, the Wife her Husband:
If in man, the bodie obayeth the
soule: If all the spheares of Heauen
notwithstanding their proper and
peculiar motions, be circumuolued
by the first moouable: If the An-
gels, which excell in strength, bee
obedient to the Commaundements
of God: If the Sonne of God (who
coule haue had more then twelue
Legions of Angels) perfozmed obe-
dience, Obedience comming into
the world, Obedience being in the
world, Obedience going out of the
world: comming into the world, I
came downe from Heauen not to doe
mine owne will, but his which hath
sent mee: being in the world, my
meate is that I may doe the will of
him

him that sent mee, and finish his worke : going out of the worlde, when his soule was verie heauie, euen vnto the death, when his sweate was like droppes of bloud , trickiing down to the ground, when his prayer was once, and againe, and again, Oh my Father, if it bee possible lette this cuppe passe from mee, neuertheless not as I will , but as thou wilt : Obedience of the lawe, by fulfilling it, Obedience of the crosse, by suffering it . Being compassed with such a cloud of examples, let vs cast off all impediments, and obey all that Cæsar commaundeth vs . Let vs obey Cæsar readily, obey sincerely, obey generally, obey earnestly . Obey readily, Dauid did but say to Ahimelech, & Abishai, who will go downe with me? and Abishai, sayd presently to Dauid, I will goe downe with thee . Obey sincerely , for that which S. Paule saith to seruants, I may well say to Subiects, be obedient to them not with eye seruice as

men

In his agonie manifested by his sweate and his praier. Luk. 22. 24. Math. 26. 39. 42, 44.

Obedience actiue and passiue.

The ende of these examples.

Obey Cæsar readily, sincerely, generally, earnestly .

Readily . 1 Sam. 26. 6.

Sincerely . Col. 3. 22.

Generally.

Iosua. 1. 16.

Earnestly.

Gen. 31. 6.

Philip. 2. 8.

men pleasers, but in singlenesse of heart fearing God. They generally, not what liketh vs, but what it pleaseth Cæsar to commaund vs: for that which the Reubenites, and others sayd to Iosua, wee must say to Cæsar, all that thou hast commanded vs we will doe, and whether soeuer thou sendest vs, wee will goe. They earnestly, as Iacob professed, hee had serued Laban with all his might: and as Paule saith of Christ, he became obedient vnto the death. To Cæsar giue this obedience, this obedience thou owest to Cæsar.

Sonne. Is not tribute to the throne of Cæsar, the next dutie which I owe to Cæsar?

Tribute.

Father. When I consider that manie times Cæsars eye liddes doe not slumber, that our eyes may safely sleepe: that Cæsars sworde cutteth off theeues, that Subiects may enioy their goods: that Cæsars Scepter curbeth Adulterers, that wee may keepe our wiues, our daughters,

daughters, our maidens in chastitie:
 that Cæsars gouernment is our safe-
 conduct to passe the high wayes,
 wide hearthes, thicke woods, wilde
 mountaines, without danger, either
 to our purses, from Thæues, or
 to our liues from Cut-throats: that
 Cæsars royall Nauie at Sea, and
 mightie Forces to Cæsars great
 expences sometimes at home, some
 times abroad, beat off the Enemie
 from inuading our land, wasting
 our Countrey, spoyling our goods,
 rasing our Treasure, burning our
 houses, sacking our Cities, deslou-
 ring our Daughters, forcing our
 wiues, dashing out the braines of
 our tender Babes, tormenting our
 selues with cruell death, taking
 away from vs the worde of God,
 which, as Elies Daughter in lawe
 sayd of the taking of the Arke of
 God, would be the departure of glo-
 rie from Israell: my mouth cannot
 but out of the abundance of my
 heart speake of the Soueraigne mi-

Benefits from
Cæsar.

1. Sam. 4. 22.

Luk. 6. 45.

Equitie.

1. Cor. 9. 7, 8.

Others gra-
tuitic.

Psal. 116. 12.

Ios. 19. 49, 50.

Eccles. 1. 7.

nister of God among vs, as Saint
 Paule hath befoze spoken from God
 himselfe for the Ministers of his
 Church, who goeth a warfare at a-
 ny time at his owne cost? who plan-
 teth a Vineyard, and eateth not of
 the fruite thereof? or who feedeth a
 flocke, and eateth not of the milke
 of the flocke? If Dauid entring in-
 to a serious consideration of Gods
 benefits bestowed vpon him, brea-
 keth out into this question, What
 shall I render vnto the Lord for all
 his benefits towards mee? If the Is-
 raelites so soone as Iosua had diuided
 vnto the Cities which the Lord
 had giuen them, presently gaue Ios-
 ua an inheritance, a Citie for an in-
 heritance, a Citie which himselfe
 did aske, euen Timnah-serah in
 Mount Ephraim: If Riuer goe vn-
 to the place whence they returne and
 goe: If the earth receiuing sæde,
 returneth a crop: O my Sonne, are
 our hearts like to Dauids heart, are
 not the English moze vntthankfull
 then

then the Israelites, more vnnaturall
 then the waters, more vngratefull
 then the earth, if in consideration of
 these infinite benefites, which wee
 dayly receiue from Cæsars Throne,
 wee be not euer most willing, and
 that with cheerefulnesse (for as
 God, so surely Gods Vicegerent lo-
 ueth a cheerefull giuer) to returne
 tribute (which Cicero calleth the si-
 newes of warre, which Vlpianus
 calleth the sinewes of the common
 wealth, without which there was
 neuer, that any part of the Scrip-
 ture can shewe, any well ordered
 state) as a pledge of our thankfull
 hearts to the Throne of Cæsar? If
 thou wilt see what is commaun-
 ded, the blessed Apostle sayth, Giue
 to all men their duetie, Tribute to
 whome yee owe tribute, custome to
 whome custome, and that yee may
 knowe to whome yee owe it, of it
 especially (I call to witnes Saint
 Mathew, Saint Marke, and Saint
 Luke) the Lord Iesus sayth, Giue

2. Cor. 9. 7.

Necessitie of
tribute,

The will of
God, expres-
sed in his
word,
Rom. 13. 7.

Math. 22. 21.
Mark. 12. 17.
Luke. 20. 25.

to Caesar those things which be Caesars. Is any so wicked to detain this? To take from a private man it is theft, to take from the Church it is sacrilege, to take, or detain from the Prince, it is *peculatus*, robbing of the royall treasure, the royall treasure to bee imployed to the common good. He, saith Salomon, that robbeth his Father and mother, and sayth it is no transgression, is the companion of a man that destroyeth: We, may any man say, that detaineth Tribute, or other duties from Caesar, being the Father or mother of the Countrey, and sayth it is no transgression, is the companion of a man that destroyeth his Countrey. Are we so unreasonable that without examples we yeld not to reason? Before there was any King in Israel to take tribute, the Lord himselfe took a Tribute: when they had Kinges, the flowers of all their Kinges, had for their tribute, a peculiar

The greatness of their offence who detain it.
Prou. 28. 24.

Examples of God.
Exod. 30. 14.

culter Office: Dauid the patterne of Of Dauid.
 deuotion, ouer the tribute set Ado- 2.Sam.20.24.
 ram: Salomon the myrrour of Wis- Of Salomon
 dome, placed ouer the tribute, A- requiring it.
 doniram. When they were vn- 1.Kings.4.6.
 der the Kinges of the Gentiles, Examples of
 there were amongst the people of God. the people of
 God, that vpon their Landes, and Nehemiah.5.
 their vineyardes, borrowed monney 4.
 for the Kinges tribute. When the
 blessed virgin, was verie great by Of the blessed
 the holy Ghost, with the Sauour Virgin.
 of our soules, in the depth of win- Luk.2.4,5,6.
 ter shee trauailed, from Nazareth
 in Galile, to Bethlehem in Iudah, to
 perfozme this dutie to the vnder
 Officers of a Lieutenant to an hea-
 then Prince. When the sonne of Math.17.24,
 God conuersing with the Sonnes 25,26,27.
 of men, Peter was asked if he paid
 not tribute, he taking tribute of an
 vnreasonable creature, that tribute
 for him and Peter might bee payde,
 bounde all reasonable men, though
 they do it with their great diffi-
 cultie, to perfozme this duty to Cæ-
 far.

Of the Sonne
of God pay-
ing it, though
to paye it he
wrought a
Miracle, may
mocke euerie
one to the
perfourmance
of this duetie.

Defence.

Punishments
of Dastardie
amongest the
Romanes.

Daci,

far. *Wherefore I conclude this
poynt with Saint Ambrose, Si
censum filius Dei soluit, quis tu tan-
tus es qui non putas esse soluendum?* If
the son of God paid tribute or sub-
sidie, who so great a man art thou,
which thinkest it not to be paid?

Sonne. Before you enter into your
speech of defence, I desire to
heare some encouragement to
this dutie.

Father. To encourage vs to this
dutie (wherein who so through
dastardie, or any other vile respect
fayleth, I with him banished ei-
ther into Iralie, whose glorie the
ancient Romanes condemned such
wretches neuer to eat their meat
but standing, and hereunto bound
them by oath: or to the Transilvani-
ans, whose predecessours the Daci
intoynd them seruile subiection to
their owne wiues, and to sleepe
with their heades euer towarde
the beddes fete: Or to that part
of Greece where sometime dwelt
the

the Spartanes, who ordained that & Spartanes.
 their cloathes should bee rent, their
 Beardes euer halfe cut, permitted
 euerie man to strike them without
 penaltie, but accounted it a great
 disgrace to match in their stocke)
 to encourage vs to this dutie, lette Incourege-
 vs consider her Maiesties confi- ments to this
 dence in God, Gods encourage- duetie.
 ment to her Maiestie, the confusion
 of her enemies, the thankesgiuing
 besitting England. Her Maiesties 1. Cæsars con-
 confidence in God, The Lord is my fidence in
 Rocke and my Fortresse, and he that God.
 deliuereth me: God is my strength, 2. Sam. 22. 2, 3
 and in him will I trust, my Sheeld
 and the horne of my saluation, my
 high Tower, my refuge: my Savi-
 our, thou hast saued mee from vio-
 lence. Gods encouragement to
 her Maiestie, Bee stronge and of a 2. Gods en-
 good courage. The confusion of couragement
 her foes, whether attempting to to Cæsar.
 iuuade her Dominions, or con- Iosua. 1. 6.
 spiring at home, but confoun- 3 The confu-
 ded from heauen. That, as He- sion of Cæ-
 lioderus

114 Cæsars Dialogue.

2. Mac. 3. 38,

39.

4. The than
kes giuing
now befitting
England.

Psal. 124.

liodorus tould Seleucus of the Tem-
ple, they may tell their Italian and
Spannish founders, of her Ma-
iestie, If thou hast any enemy or
Traytour, send him thether, and thou
shalt receiue him well scourged, if
hee escape with his life : For in that
place no doubt is a speciall power of
God, for hee that dwelleth in heauen
hath his eye on that place, and defen-
deth it, and hee beateth and destroy-
eth them that come to hurt it. **That**
thankesgiuing of Israell, now well
befitteth England, If the Lord him-
selfe had not beene on our side, may
Israel now say, if the Lord had not
beene on our side, when men rose
vp against vs, they then had swallow-
ed vs vp quicke, when their wrath
was kindled against vs, the waters
had drowned vs, and the streame
had gone ouer our soule : then had
the swelling waters gone ouer our
soule : praysed bee the Lord which
hath not giuen vs a praye vnto theyr
teeth, our soule is escaped as a birde

our

out of the snare of the Fowler, the
 snare is broken, and wee are deliue-
 red, our helpe is in the name of the
 Lorde which hath made heauen and
 earth. **Wherefoze I speake not**
to thee alone, but as the true louer
of soules, saith, I charge you O
daughters of Ierusalem by the Roes Cant. 2.7.
and by the Hindes of the field, that
you stirre not vp nor waken my loue
untill she please: so I charge you
(my duety to my God, my duety to The Adiu-
his Church, my duety to my Soue- tion.
raigne, together with my desire of
the safetie of your selues, and the
saluation of your soules ensozceh
me this to charge you) I charge you
O Sonnes and Daughters of the su- Gal. 4.26.
pernell Ierusalem, by the ioyes of
Heauen, as euer you would enioy
them, by the paines of Hell, as euer
you wold auoide them, by the pre-
tious bloud of the Sonne of God, as
euer therein you would be washed
from your sinnes, by the blessed fa-
uour of the eternall Father, as euer
you

to reueale for-
raine com-
plots.

2.Kings. 6. 8,
9, 12.

To detect
domesticall
conspiracies.
Est. 2. 21, 28.

To performe
all dutifull
seruice.

1.Sam. 10. 26.

Carefully to
guard her
Majestie.

1.Sam. 26.
15, 16.

you woulde see his face : If you know of any Kinge of Aram, taking counsell with his seruants against Israel, if God by any meanes reueale it vnto you, that you would with *Elizeus* make knowne to our *Cesar*, euen the wordes that the King of Aram speaketh in his priuie Chamber : If any Bigthan and Teresh, seeke to lay handes on our Soueraigne, that you would presently with *Mordocheus*, and *Ester* certifie our Soueraigne: If your seruice at any time bee fitting, that yee diligently attend her, as that bande of men did *Saul*, whose heart God had touched : that when shee resteth yee keepe her that none that be willing to hurt her, come nere the Lordes annointed, least as *Dauid* sayd to *Abner* it be sayd to you, yee be worthy to die, because yee haue not kept the Lords annointed : What if ye see any apparance of perill, you with *Dauids* men, and with the true-hearted people, be carefull that her Ma-

Maiestie, being worth ten thousand
of vs, being the light of Israell, being
the breath of our nostrels, come not
into any perill : If in the least di-
stresse (the Lord keepe her from all
distresse) her Soule desireth any
thing, which may longe preserue
her, that you would with all alacri-
tie, prouide it as the three nightie,
even with y hazard of their liues,
brake into the host of the Philistines,
drew water out of the Well of Beth-
lehem, and brought it to Dauid : If
any with Ishi-benob thinke (my
tongue faultreth in pronouncing
the word, and the Lord confound
them that entertaine any such en-
tent) to slay Dauid, that with Abi-
shai ye, though with exposing your
owne bodies to perill, to keepe her
sacred bodie from all perill, present-
ly succour Dauid and smite thē that
so presume and kill them. And
knowe that, as they fought from
Heauen, even the starres in their
courses fought against Sifera, and
the

To preuent
all perill.

2. Sam. 21. 17.

2. Sam. 18. 3.

Lamen. 4. 20.

To prouide
whatsoener
may preserue
her.

2. Sam. 23. 15,
16.

To destroy
all that would
assault her.

2. Sam. 21. 16,
17.

An assertion
of assistance.
Iudges. 5. 20
21

Prediction of
honour to
true Serui-
tours.

Judges. 5. 15,

18.

Especially the
cheefe com-
maunders.

Judges. 4. 14,

15, 16. and 5.

12, 15.

But of disho-
nourable re-
proach to the
negligent,

5. 16, 17.

And of a curse
from God
himselſe vpon
obſtinate Of-
fendours in
this point,
may drawe vs
to this dntic.

Math. 5. 44.

Luk. 6. 28,

Judges. 5. 23.

the Riuer of Kiſhon ſwept them a-
waie, ſo Heauen and Earth, and
creatures in them both, ſhall fight
againſt, and ſweepe away her ene-
mies. If any loyally ſerue vnder
Debora, their memorie with Iſa-
chars, Zebuluns and Nepthalies ſhall
be honourable: If any be a valiant
Generall againſt her enemies, his
honour with Barakes ſhall bee eter-
nized: If any bee backward they
with Ruben, Gilead, Dan, & Aſher
ſhall be branded with diſhonour: If
any with Meroz cannot be drauene
to take oportunitie to help Debora,
and the Lord in Debora, lette them
looke for the curſe giuen to Meroz,
not a curſe onely from Debora, but
a curſe from the Lord, the Lord, who
willeth you to bleſſe them that curſe
you, not by man, but by his Angell
willeth to curſe Meroz, for nor hel-
ping the Lord, for not helping the
Lord againſt the mightie.

Sonne. Deare Father, with many
thanks for your paines in the for-
mer,

mer, I beseech you to speake of *prayer* which you reserued to the last.

Father. To the laste I reserued *Prayer.* Prayer for Cæsar, not as the least, but

as the greatest of our duties to Cæsar. The other bee intended wholly to the Kinge, this is directed immediately vnto God. Feare, is in regard of the Sworde: Honour, in respect of the Crowne: Obedience, in regard of the Scepter: Tribute, to the Throne: Defence, to the Person: But Prayer, to the Founder, Protector, and Director of Cæsar.

Sauls sworde neuer returned emptye from the bloud of the slaine, and the fat of the mightie, and yet was the shield of the mighty cast downe, the sheeld of *Saule* as though hee had not beene annointed with oyle.

Herod (whom Iosephus still calleth Agrippa) was honoured, when arrayed in royall apparell, sittinge on the Iudgement seate, making an Oration, the people shouted, the voice of God, and not of man: but immediately

Prayer the most excellent of our duties to Cæsar.

Feare of the Sworde.
2. Sam. i. 22,
21.

Honor of the Crowne.
Acts. 12. 21,
22.

diately the Angell of the Lord smote him, because hee gaue not glorie to God, so that he was eaten of wormes and gaue vp the Ghost. Affluerus had

Obedience to
the Scepter.

Hester. 1. 1. &
5, 2. & 14 17.

Tribute to
the Throne.

Dan, 3. 1.

4. 30. 1

Defence to
the person.

2. Mac. 9. 7, 8,
9, 10, 11, 12,
13, 14, 15, 16,
17, 28.

a golden Scepter, and was obeyed from India euen to Ethiopia, in 127.

Prouinces, yet godly Quæen Hester had no pleasure in his Feast, and

drunke no wine of his drinke offerings. How was the Throne of Na-

buchodonozor supported with Tribute, who besides the abundant

charges of his house, and the excessive expences of his Armies made

an Image of gould whose breadth was sixe whose height was sixtie

Cubites? yet was hee driuen from men, and did eate grasse as the Oxen,

and his bodie was wette with the dewe of Heauen, till his haire were

growen as Eagles feathers, and his nayles like birdes clawes. Antio-

chus defenned with his Armies, swelled with pride, breathed out fi-

er in his rage against the Iewes, thought hee might commaund the

flouds

floodes of the Sea, weigh the mountains in the ballance, reach the stars of heauen, yet was hee smote with an incurable & inuisible plague, the wormes came out of the bodie of this wicked man in abundance; whiles hee was yet aliue his flesh fell off for paine and torment, and all this armie was greeued at his sinell: and notwithstanding his protestation concerning Ierusalem, concerning the Iewes, concerning the Temple, the holy Vessels, the Sacrifices, and his owne conuersion, (wherein **D** howe shineth the triumph of the Deitie?) hee dyed a miserable death in a strange Countrey amonge the Mountaines. So little do Feare of the sword, Honor of the Crowne, Obedience to the Scepter, Tribute to the Throne, Defence to the Person, preuaile to Cæsars happinesse without Prayer to the Inthroner, and preseruer of Cæsar. Prayer therefore, my Sonne, Praier which springeth from the holy Ghost, the Spirit

Without
prayer to the
Inthroner,
make not
Cæsar happie,

Whence prayer
springeth.
Rom.8.26.

What prayer
effecteth.
Ecclus. 35.17.
That prayer
excelleth.
Apoc.8.3.
Prayer where-
unto paule be-
fore all things
Exhorteth
for all men
generally.
1. Tim. 2.1.
He exhorteth
for Kings
especially.
1. Tim. 2.2.

Spirit it selfe, sayth Paule, maketh request for vs with sighes which cannot bee expressed. Prayer, which is the Messenger of the faithfull soule to God, the Praier of him that humbleth himselfe, sayth the Sonne of Sirac, goeth through the clouds, and ceaseth not till it come neere, and will not depart vntill the most high haue respect thereunto. Prayer, which is the odours in the golden Violl, offered vppon the golden Altar, which is before the Throne: Praier whereunto Saint Paule exhorteth Christians befoze all duties, whereunto hee exhorteth generally for all men, hee exhorteth specially for Kinges, speciallye for Kinges in respect of the greatnesse of the cares which they take, in respect of the perils whereto they bee subiect, in respect of the difficultie in distribution of rewardes, & punishments, in respect of the abundant good which descendeth from them to the whole Estate. Prayer for Kinges,

Kinges, in respect of the cares they take, In the greatest Dominion, (sayth Salust) there is the greatest care, throught this the Kinges sleepe departed from him. In respect of the perils to the which they are subiect, because in the Prince the enimie hath Nero his wish, all the heads of the people vpon one body, like the Kinge of Aram, the Enemie commaundeth his Captaines to fight onely against the King of Israell. In respect of the difficultie of the right bestowing rewardes, and inflicting of punishments there beeing (heauen alone being free from all corruption) smooth Absolons, dogged Doegs, blacke-mouthed Shimels, bloudy-handed loabs, false hearted Sibas, shamelesse harlots, so that Salomon, and all for Salomon had neede to praye, for who is able to iudge this mightie people? In respect of the abundant good which descendeth from the royall Maiestie, to the whole Estate, for as

In respect of the cares which they take.

Hester. 6. 1.

In respect of the perils whereto they be subiect.

1. King. 22. 31.

In respect of the difficultie in the right bestowing rewardes and inflicting of punishments.

1. King. 3. 9.

In respect of the abundant good that descendeth from the Soueraigne to the whole Estate.

The Sunne in the world, our Soueraigne in her Dominions relembleth the diuine Maiestie. **the Sunne is a resemblance of the Deitie in the frame of this worlde, giuing light, heate, life to all things: so the Soueraigne of euerie Estate, is a patterne of the great God, from whome our whole Estates, Lawes to liue by, and comforts in our seuerall courses doe pzoceede.**

Pray for Cæsar, for Cæsar needeth thy prayer.

For Cæsar esteemeth of thy prayer.
Ezra. 6. 6, 7,
8, 9, 10, 11, 12.

For prayer is honerable.

Reue. 4. 8, 9,
10, 11.

For prayer is easie.

Pray therefore for Cæsar, since Cæsar needes thy prayer, pray for Cæsar, for as Darius highly respected the Sacryfices and prayers of the Priests of Israell for his life, and for his sonnes: so her most gracious Maiestie greatly regardeth that prayer be made for her by her truly-christian subiects. And let subiects pray for Cæsar, since prayer is honourable, prayer is easie, prayer is profitable. Prayer is honourable, If wee account it a grace vnto vs to follow the fashions of the greatest persons on earth, O howe great honour will it bee for vs to imitate the blessed spirites in heauen? Prayer is easie, if thy purse bee

bee so poore, that it can pay no tribute to Cæsar; if thy body be so feeble; that it can doe nothing for the defence of Cæsar: yet if thy heart bee not too lewd, too wicked: if thy heart bee not voyde of all pietie, voyde of al Christian dutie: thy heart wil daily and often euery day pray for Cæsar. Prayer is profitable, profitable against all calamities, it deliuered Ionas out of the Whales bellie, Peter out of prison, Sara the daughter of Raguel from reproach: profitable against sicknesse, for (saith the sonne of Sirac) my sonne faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole: profitable against death, It prolonged Ezechias life fifteene yeares: profitable against the enemies, against the enemies, this, but without this, against vs, the enemies preuaile, when Moy- ses held vp his hand, Israel preuailed: but when hee let his hande downe, Amaleck preuailed. If Paule ex-

For prayer is profitable.

Against all calamitie.

Jonah. 2. 1, 7, 10.

Act. 12. 5, 7, 8, 9, 10.

Tobit. 3. 7, 8, 9, 10, 11, 12,

13, 14, 15, 16, 17.

Against sicknesse.

Ecclus. 38. 9.

Against death.

2. King. 20. 3, 5, 6.

Against the enemies.

Exod. 17. 11

If Paule com-
maunded to
pray for Ne-
ro, 1 Tim, 2, 2.
If Baruch and
Ieremie com-
maunded to
pray for Na-
buchodon-
zor,
Baruch, 1, 11.
Ierem, 29, 7.
2 King, 24,
and 25, chap.

horted to praye for Nero a man so
wicked that he murdered his Tu-
tor, his mother, and was natures
Monster: If the Prophets comman-
ded the Israelites to pray for the
life of the king of Babilon, who had
wasted Iudea with sword and fire,
besieged, and taken Ierusalem, bur-
ned the Temple, caried away the
holy vessels, sette fire on the whole
Citie; brake downe the walles of
Ierusalem round about, murdered
many people, caried others to mi-
serable seruitude, slue the sonnes of
the Kinge befoze his eyes, pulled
out his eies, bound him in chaines,
caried him to Babell, and, as if to
murder the innocent, to rauish the
chaste, to carrie Princes into capti-
uitie, to sacke the holy Citie, to
burne the Temple of the God of
heauen, were not impietic inough,
that hee might come to the full
height of all impietic, sette vp a
golden Image, and by a Herauld
proclaymed that whosoever did not
worship

Dan, 3, 1, 4, 5,
6.

worsh
midd
the ho
Israel
chode
spirite
and A
Engli
the su
most g
to Qu
as Aug
Bricke
say she
Leade
Gould
Leuites
with A
fish rel
with S
the Go
the No
mon, m
Happy a
thy seru
and hear

worſhip it, ſhould bee caſt into the
middeſt of a hot fierie founnace: **¶**
the holie Prophet commaunded the
Iſraelites to pray for wicked Nabu-
chodonozor, what would that holy
ſpirite, by whom both the Prophets
and Apoſtle did write, that all
English, all Irish, all others under
the ſubiection, or protection of her
moſt gracious Maieſtie, ſhould doe
for Queene Elizabeth, who, where,
as Auguſtus ſayd, he found Rome of
Bricke, but left it of Marble, may
ſay ſhe found England of Braſſe, and
Leade, but brought it to ſiluer and
Gould, with Dauid appointed the
Leuites to ſinge in their courſes,
with Aſa deſtroyed Idols, with Io-
ſiah reſtozed the Booke of the Law,
with Salomon builded a Temple to
the God of Heauen: So that as
the Queene of Saba ſayd of Salo-
mon, many haue ſayd of Elizabeth,
Happy are thy men, happie are theſe
thy ſeruants that ſtand before thee,
and heare thy wiſedome. Blessed be

What would
the holve
ghoſt that we
ſhould do for
Elizabeth?

2. Peter. 1. 21.

The royall
acts of Dauid,
Salomon, Aſa,
Ioſiah, and
Auguſtus
performed by
her Maieſtie.

1. Chro. 16. 4,
5, 6, 7, 37, 38,
39.

1 King. 15, 13

2. King. 23. 1,
2. 3.

1. King. 6. 1.

That which
one ſaid of
Salomon, ma-
nie haue ſaide
of Elizabeth.

1 Kin. 10. 8, 9.

the Lord thy God, which loued thee, to set thee on the Throne of Israell, because the Lord loued Israell for euer, and made the **Queene** to doe equitie and righteousnesse. **Dur** English and Irish returning from forraine coasts, may say of the Ministers of their Countreys in the **dayes** of her **Maiestie**, as those stranger-lewes, did of the Apostles hauing receiued the holy Ghost, we heard them speake in our owne tongues, the woonderfull workes of God. **Shall we not pray for such a Queene?** Pray for her (saith St. Paule) in respect of your selues, and in respect of God. In respect of your selues, that you may leade a quiet and a peaceable life, in all godlynnesse, and honestie. **A quiet life,** that wee haue no insurrections at home: **A peaceable life,** that wee haue no inuasion from abroad: **In** all godlynnesse, that it may be sayd of England as Iacob sayd of Bethel, Surely the Lord is in this place, this

That which the stranger-lewes sayd of the Apostles, hauing receiued the holy Ghost, we can not but say of our Ministers in the dayes of Elizabeth.

Acts, 2. 11.

1. Tim. 2. 2, 3.

Pray for her in respect of your selues.

1 Tim. 2, 2.

That you may liue a quiet, and a peaceable life in all godlynnesse, Gen. 28, 16, 17

is

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is none other, but the house of God,
and this is the gate of heauen: **And**
in honestie, that the name of the
Lord be not blasphemed among the
Gentiles, among the Mahumetans,
among the Anabaptists, amonge
the Recusants through you, but
that, as **Christ sayth**, your light
may so shine before men that they
may see your good workes, and glo-
rifie your Father which is in heauen,
as **Saint Peter sayth**, that they
which speake euill of you as of e-
uill doers, may by your good works
which they shall see, glorifie God
in the day of the visitation. **In**
respect of God our Sauour, pray
for Cæsar, for, saith **Saint Pauls**,
this is good and acceptable in the
sight of God our Sauour. **If the**
Heauens declare the glorie of God,
and the Firmament shewe his han-
dy-worke: **If the Light obey him**
with feare: **If the Starres shine**
in their Watch and reioyce: **If the**
Moone keepe her appointed sea-

And in ho-
nestie.

Rom. 2, 24.

Mat. 5, 16.

1 Pet. 2, 12.

Pray for Cæ-
sar in respect
of God, our
Sauour,
for this is
good, and
acceptable in
his sight.

1 Tim. 2, 3.

If all the crea-
tures in hea-
uen and earth,
seeke to please
God,

Psalms. 19, 1.

Baru. 3, 33, 34.

130 Cæsars Dialogue.

Psal. 104, 19, 7, 21, 32. sons : If the Sun knoweth his going downe : If the waters flie at his rebuke : If the Lions seeke their meate at God : If he looke on the Earth and it trembleth : If he touch the Mountaines and they smoke :
 Jerem. 8, 7. If the Storke in the aine knoweth her appointed times, and the Turtle, and the Crane, and the Swallowe obserue the time of their comming : If the Oxe knowe his owner, and the Assc his Maisters cribbe : **Shall not man, béeing not liue-lesse like some, not sencelesse like others, not vnreasonable like others : But created by a consultation of the deitie, redeemed with the precious bloud of Christ, as of a Lambe vndefiled, and without spotte, sanctified by the holy Ghost, expecting a Crowne, a Crowne of life, a Crowne of righteousness, a Crowne of glorie, perfozme to Caesar all duetifull Allegiance, since the blessed Apostle hath taught vs, that this is good, and acceptable in the**
 Esay. 1, 3. Shal not man being moire bound than they all,
 Gen. 1, 26.
 1. Pet. 1, 18, 19
 1 Cor. 3, 16.
 James. 1, 12.
 2 Tim. 4, 8.
 1 Pet. 5, 4.
 Seeke in all thinges to please his Maiestie?
 1. Tim. 2, 3.

the sight of God our Sauour?

THE *eternall Father* through the merites of his deereſt *Sonne*, by the Scepter of his *holy ſpirit* ſo rule our hearts, that we being righteous as *Elias*, and our prayers *feruent* as thoſe of *Elias*, they may open *heauen*, and thence bringe *Iudgements* as fier vpon *Ceſars* enemies : but the dewe of the *diuine grace* vpon *Ceſar*, and *Ceſars* true *Subiects*: that her moſt ſacred *Maieſtie* may long, religiously, happily rule vs, that wee for *conſcience ſake*,
 1
 2
 3
 4
 leaſt wee reſiſt the ordinance of God, leaſt we receiue *Iudgement*, leaſt wee be deſtroyed of all *benefits* incident to the Loyall, Feare, Honor, Obey, Pay tribute to, Defend, and Pray for her moſt ſacred *Maieſty* on earth, and in
 the

The Authors
 prayer for
 Ceſar, and
 Ceſars true
 Subiects.

James. 5, 16.

2 King. 1, 10.
 12.

1 King, 18, 45.

Rom, 13, 5,
 2, 3.

The Prayer.

the end, and without all *end*,
raigne together with *her*
in the Kingdome
of Heauen,
Amen.



1. Peter. 2. 17.

Deum timete: Re-
gem honorate.

(***)